

JUNE 1934
15 Cents

The DAWN

**The Day of Jehovah
Where Your Treasure Is
What Is Sanctifying Truth**

IS MAN'S MENTAL CAPACITY INCREASING?

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Issue of June, 1934

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CONVENTION ANNOUNCEMENTS

Requests have been received to announce the following one and two-day conventions. All finding it convenient are cordially invited to attend these gatherings:

BALTIMORE, MD.: June 9 and 10. Begins afternoon of Saturday, June 9. Address, Church Auditorium, Eden and Hoffman Streets, Baltimore, Md.

WAUKESHA, WISC.: June 9 and 10. Begins Saturday morning, June 9. Address, New Odd Fellows Hall, Clinton and Seretto Streets, Waukesha, Wisc.

GREENSBORO, MD.: June 17. Begins 10:00 A. M. Address, Mr. Louis C. Bickling, Greensboro, Md.

HARTFORD, CONN.: June 23 and 24. Begins 10:00 A. M., Saturday, June 23. Address New Banquet Hall, Y. W. C. A. Building, 315 Pearl Street, Hartford, Conn.

CHICAGO, ILL.: July 1. Begins 10:00 A. M. Address, 910 North La Salle Street, Chicago, Ill. For further information address Mr. I. C. Foss, 5944 North Knox Avenue, Jefferson Park P. O., Chicago, Ill. This quarterly gathering takes the place of the 5th-Sunday conventions previously held. Henceforth the first Sunday in each quarter will be Bible Student's convention Sunday in Chicago.

LINCOLN UNIVERSITY, PA.: July 1. Begins 10:00 A. M. Home of M. L. Ritchie, from whom full particulars can be obtained.

MONESSON, PA.: July 14 and 15. For Russian, Polish and Ukranian friends. Address, Russian Hall, 2nd Street and 211 Shoemaker Avenue, Monesson, Pa. For information address Mr. Pete Hazy, Box 757, Perryopolis, Pa.

LABOR DAY CONVENTIONS

Four general conventions for the Labor Day period have thus far been announced. Friends may plan their vacations accordingly, if they wish. The 4 gatherings are as follows:

BROOKLYN, N. Y.: Secretary, Miss Norma Mitchell, 360 Third Avenue.

MINNEAPOLIS, MINN.: Secretary, Mr. H. M. Nosby, 3452 — 31st Avenue S., Minneapolis, Minn.

SAGINAW, MICH.: Secretary, Mr. C. A. Sundborn, 3418 Sheridan Road, Saginaw, Michigan.

SEATTLE, WASH.: Secretary, Mr. F. W. Shultz, 354 North 76th Street, Seattle, Washington.

THE DAY OF JEHOVAH

The article appearing in this issue of THE DAWN entitled "The Day of Jehovah"—an excerpt from The Divine Plan of the Ages—will be available in tract form.

Speakers' Appointments

BROTHER W. T. BAKER
Pen Argyl, Pa., June 24
Lincoln University, Pa., July 1
(Convention, see announcement)

BROTHER B. BOULTER
Woodbury, N. J., June 9
Bridgeton, N. J., 10:30 A. M., June 10
Vineland, N. J., 3:00 P. M., June 10
Newark, N. J., 3:00 P. M., June 24
Passaic, N. J., 7:15 P. M., June 24

BROTHER C. P. BRIDGES
Boston, Mass., 3:00 P. M., June 10
No. Brookfield, Mass., June 23, 24

BROTHER W. J. DAVIS
Beverly, Mass., June 3
New Bedford, Mass., June 17

BROTHER J. H. HOEVELER
Baltimore, Md., June 9, 10
(Convention, see announcement)
Lincoln University, Pa., July 1
(Convention, see announcement)

BROTHER W. F. HUDGINGS
Greensboro, Md., June 17
(Convention, see announcement)

BROTHER J. T. JOHNSON
New Kensington, Pa., June 24

BROTHER J. C. JORDAN
Duquesne, Pa., 10:50 A. M., June 10

BROTHER E. W. KEIB
Youngstown, Ohio, June 10
Duquesne, Pa., 10:50 A. M., June 17
East Liverpool, Ohio, June 24

BROTHER P. KOLLIMAN
Greensboro, Md., June 17
(Convention, see announcement)

BROTHER O. MAGNUSON
Providence, R. I., June 17

BROTHER EDWARD MAURER
New Kensington, Pa., June 10

BROTHER C. W. MCCOY
Cheney, Wash., June 10

BROTHER H. D. MOORE
North Brookfield, Mass., June 23, 24

BROTHER L. H. NORBY
Waukesha, Wisc., June 9, 10
(Convention, see announcement)

BROTHER J. W. REIMER
Easton, Pa., June 17

BROTHER W. B. ROBERTSON
Newark, N. J., June 27

BROTHER W. SARGEANT
Lincoln University, Pa., July 1
(Convention, see announcement)

BROTHER J. I. VAN HORNE
East Liverpool, Ohio, June 10

BROTHER G. M. WILSON
Baltimore, Md., June 10
(Convention, see announcement)

BROTHER W. N. WOODWORTH
Baltimore, Md., June 9, 10
(Convention, see announcement)



Vol. 2, No. 12

June, 1934

One Dollar a Year

News *and* Views

Archaeology Supports the Bible

DIGGING into the earth at Gibeah, King Saul's city, Dr. Albright has found the remains of the city referred to in the last chapter of Judges. Another city was subsequently built here and it became the city of Saul, king of Israel. Dr. Albright has also located the site of Tirzah, which was Israel's capital for a time. Other interesting excavations are also under way in these Bible lands. The *Sunday School Times* says:

"The excavations of Lachish are to be taken up again by J. L. Starkey. As at Megiddo and Gezer, one of the major finds has been the city water supply. In this case it was a well nearly 250 feet deep, dating back nearly to the time of Joseph. It is a magnificent piece of engineering. The breach in the city wall made by the army of Sennacherib is plainly visible, and even the metal crest worn by one of the soldiers has been found. Assyrian bas-reliefs of Sennacherib's army show such crests to have been worn here. Nebuchadnezzar's destruction of the city nearly two hundred years later is also plainly shown."

Thus archaeology is in every respect substantiating the Bible narratives. Truly this is an age when "hidden things" are being brought to light in more senses than one. Shut up and concealed until the "time of the end," God's truth is now shining out with marvelous clarity to those who have eyes to see.

But while the archeologists are now doing much to substantiate the various narratives of the Bible—narratives that have been looked upon by many as mere allegories—yet in God's due time and way still more interesting and convincing testimony will be given in respect to all the historical details of the sacred record. Living witnesses will come forth—Abraham, Isaac and Jacob, and all the prophets, and will bear testimony concerning the various detail of their lives.

In Luke 13:28, 29 Jesus is quoted as saying that in the Kingdom of God persons from all parts of

the earth will see the worthies of ancient times, and sit down with them—indicating that they will be recognized teachers among men. This, of course, implies a resurrection from the dead, and this is what God has promised, not only for the prophets of old, but for all mankind as well. And when Noah, for example, is awakened from the sleep of death, how interesting it will be for the doubters to hear him tell about the flood, and of the actual details in connection therewith.

Moses, the great lawgiver of Israel, will be very convincing when he relates the story of the various Egyptian plagues, and of the miraculous crossing of the Red Sea. Everyone's radio dial will be set to hear Jonah tell his experiences in the belly of the great fish. And, what a surprise it will be when Joshua, who, according to the King James translation of the Bible, commanded the sun to stand still, explains that our translators got him all wrong: that what he actually requested was that the sun be hidden behind clouds, or eclipsed, so that the morale of his enemies, who were sun-worshippers, might be destroyed. He will explain how wonderfully the Lord answered his prayer by causing a severe hail storm which assisted very materially in putting the Amorites to route. Yes, there will be many interesting testimonies given then, all of which will help to cause the true knowledge of God to fill the earth as the waters cover the sea.

Interesting Inventions

INVENTIONS continue all along the line. *Popular Mechanics* says:

"Milk and wallpaper made from peanuts, paving blocks reinforced with cotton, unbreakable crockery from tar, oil from coal, sugar from sawdust, and silk from glass! These are just a few of the latest miracles from chemistry by which man has produced in a few hours what it has taken nature thousands of years to accomplish in her subterranean furnaces of heat, flame and immense pressure."

A new soap has been manufactured that causes

salt water and any other kind of mineral laden water to become soft and lathery. And cotton is now obtained from glass. The strands are much finer than in common cotton. There is already a large demand for cotton glass. To obtain great strength with light weight, a new alloy surpassing duraluminum has been produced. This is extremely light, yet has immense strength, and is very valuable in the construction of airplanes.

While such inventions are brought to light, thousands of other inventions, which also could lighten humanity's burdens are kept from the public by moneyed interests, who buy them up and then "pigeon-hole" them, because they might in some way interfere with Big Business. What will the Millennial age bring to light in further scientific discovery? Popular imagination probably cannot conceive of the wonderful things that are yet to come. The Bible says, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those that love Him." And this may apply to the world in the times of restitution, as well as the heavenly inheritance for the followers of Jesus during the present age.

Health in the Arctics

IT IS CLAIMED that the ultraviolet rays of the sun are stronger within the Arctic Circle than they are in the Temperate Zones. The Arctic night is therefore said to have a highly beneficial effect upon the health. An explorer says: "Passing the night on the snow at a temperature of fifty degrees below zero never affected the people who came even for the first time to the Arctic regions." It is reported that a commission from Russia is being sent into the Arctics to select a suitable site for the first "health resort" to be established beyond the Arctic circle.

There are various things in nature from which man is not deriving the greatest amount of possible good, and evidently sunlight is one of them. In the Bible the light of day is held up as a symbol of the light of truth. Jesus said, "I am the light of the world; he that believeth in Me shall not walk in darkness, but shall have the light of life." In the Millennial age this great light, which is Christ, will arise with healing and blessing for all the millions of humanity. Then people will not need to go to the Arctic regions, nor to any other part of the earth for health and life; but will be able to enjoy these inestimable favors right at home, when the great secret of life, lost in Eden, comes back to the world once more.

A Conception of God's Kingdom

THE AMERICAN HEBREW AND CHRISTIAN TRIBUNE says that "the finest expression of the conception of the Kingdom of God" is contained in the following section from the American prayer, found in the Union Prayer Book:

"May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all inhabitants of the earth shall know that to Thee every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy Kingdom be established on earth, and the word of Thine ancient seer be fulfilled: The Lord shall reign for ever and ever. On that day the Lord shall be one, and His name shall be one."

It is indeed for the express purpose of establishing a condition like that described in the foregoing prayer from the Union Prayer Book that the Lord will soon set up His kingdom. This will be the means of giving peace and happiness to mankind. It is the world's one and only hope; and the Christian's prayer is, "Thy Kingdom come!" But it is utterly impossible for man to bring about this condition himself. It can only be introduced and firmly established by the mighty power of God, to be exercised through Christ and His glorified church.

Poverty in Earth's Richest City

"MOST OF YOU doubtless believe that the acute stage of starvation, privation and unemployment among New York's millions has providentially passed. Nothing could be farther from the truth. The fact is that the situation is not only extremely urgent, but fast approaching a crisis."

So says the Magazine Section of the *New York Sunday Mirror*. The article goes on to set forth the following startling facts:

"Today, after three years of herculean humanitarian efforts, the richest city in the world is fighting more desperately than ever to keep the wolf from the doors of more than 500,000 of its destitute, jobless and homeless inhabitants. More than 500,000 adults and children were sustained in New York City at a cost of over \$4,000,000 during the month of February alone. Nothing reveals the dimensions and gravity of the situation more accurately than the fact that millions of dollars per month are being poured out of public funds ostensibly to save depression victims from starving to death in the richest city on earth. But these mere figures and statistics, formidable and impressive as they are, fail utterly to tell the heart-breaking story behind them.

"Strictly speaking, the story behind New York's battle for bread—unmatched in the history of civilization—is the saga of hunger, thirst, cold, courage and despair in the teeming tenements, in 'white collar' flats, and in poverty-stricken homes of the one-time rich. Yet in its widest sense it is also the record of the fight waged by every American hamlet and city against the devil of depression, multiplied a thousand fold."

The "battle of Armageddon," foretold in the book of Revelation, is fast drawing on. Manifestly it will involve a fight for bread, a struggle on the part of hundreds of millions for a chance to exist. It will mean a dissolution of existing social and political elements, which will "melt with fervent heat." It will spell the termination of the old system of earth's affairs, which have not given happiness to the people. Armageddon will prepare the way of God's Kingdom on earth.

SCIENCE AND THE BIBLE

CYRUS CONQUERS BABYLON, HIS SON SUBDUES EGYPT

(Mystery Land of the Pharaohs—Part X)



WHILE Egypt and Assyria were declining, Babylon's star began to rise. Ashurbanipal, like his predecessors, held Babylon in subjection. But he was the last great king that Assyria was to have; and as soon as his reign ended (625 B. C.) a Mesopotamian warrior named Nabopolassar proclaimed himself an independent king at Babylon, and was able to maintain his throne against all odds. He was the father of Nebuchadnezzar, and founder of the New Babylonian Empire.

Nabopolassar arranged for his son to marry the daughter of Cyaxeres, king of Media. With this accomplished, he at once planned with the Median monarch for a joint attack on Nineveh, Assyria's capital. Cyaxeres was eager for this; and even before Nabopolassar got his Babylonian troops to the scene, the Medes made the attack alone and got all the loot; then they burned Nineveh to the ground. This occurred in 606 B. C., according to Ptolemy's Canon, at which date Assyria's empire ended and Babylon's supremacy began.

Leaving the material spoils of Nineveh to the Medes, Nabopolassar proceeded with his far-reaching plans for world conquest. In that very year (606 B. C.) he made his son Nebuchadnezzar his co-regent, and sent him at the head of an army to conquer the west, including the kingdom of Judah. He invaded Palestine that year, which was "the fourth (or third) year of Jehoiakim" (Jer. 25:1), and took certain captives, among whom was Daniel.—Dan. 1:1, 2.

After three years in Babylon, Daniel and his companions were

permitted to "stand before the king." (Dan. 1:5.) This king was Nebuchadnezzar, for his father Nabopolassar had died two years after the raid against Judah, or in 604 B. C., at which date Nebuchadnezzar had become sole monarch. It was in the following year (603 B. C.), which was therefore "the second year of the reign of Nebuchadnezzar" as sole monarch, that Daniel interpreted the king's prophetic dream, as stated in Daniel 2:1.

The Canon of Ptolemy, now said to be corroborated by recently discovered Babylonian records, not only shows the date of the fall of Babylon (on which date Bible chronologers rely), but it also gives us the list of all the kings of Babylon, even from the time of Nabonassar (747 B. C.) who was a contemporary and vassal of Tiglath Pileser of Assyria, on down to Nabonidus, who, with his co-regent son Belshazzar, went down before Cyrus the Persian in 538 B. C. A list of all the Babylonian kings, from Nebuchadnezzar onward to Babylon's fall, are given below:

The Last Kings of Babylon

Nebuchadnezzar (co-regent)	2 yrs. 606-604
Nebuchadnezzar (sole king)	43 yrs. 604-561
Evil-Merodach (Belsumiskun)	2 yrs. 561-559
Neriglissar (Nergal-sharusur)	4 yrs. 559-555
Laborosoarchod (2 months)	0 yrs. 555-
Nabonidus (Belshazzar. co-regent)	17 yrs. 555-538
Total reigns	68 years
Jews liberated 536 B. C., after Babylon's fall	2 yrs.
Total captivity	70 years

The Ptolemaic Canon's dates for these Babylonian reigns, from Nebuchadnezzar to Nabonidus, constitute very familiar history to modern archeologists. Not only have they repeatedly verified the length of each of these reigns, by various royal records which have been found; but they now also have uncovered thousands of deeds, business contracts and other documents, which give quite a detailed history of this entire period. Even before the hundreds of tablets of the past few years had been fully deciphered, Prof. Evetts, of the British Museum, was able to set forth the following statement in his "New Light on the Bible:"

"That part (of Ptolemy's Canon) which refers to the Babylonian monarchs, from Nabopolassar to Nabonidus, has been most remarkably supported by the recently published contract tablets, all carefully dated, which have been found in such numbers that there is one for almost every month of the period, and often many for each month."

Since Prof. Evetts wrote the foregoing, hundreds of additional tablets have been found covering this same period, many of which give interesting details of these Babylonian reigns, and further indicate that the total length of the period, as given in Ptolemy's Canon, is correct.

No Need for Confusion

Some chronologers have tried to lengthen this period by inserting the name of another king; but it is now found that what they inserted was but another name of one of these same aforementioned kings. Neriglissar, or Nerikassolassar, is the Greek form for Nergal-sharusur; and Laborosoarchod was also called Labashi-Marduk. Euse-

bius called him Labassoarascus. This unfortunate youth was the son of Neriglissar, and was assassinated by conspirators after he had reigned only about two months. Ptolemy's Canon does not even mention him, for the reason that his reign was less than one year in length.

Evil-Merodach, or Ilvoradamus (also called Belsumiskun), was the son of Nebuchadnezzar. Neriglissar was the latter's son, and also apparently Nebuchadnezzar's son-in-law. Nabonidus is also believed to have been a son-in-law, and possibly a nephew, of Nebuchadnezzar. Belshazzar, mentioned by Daniel, is known to have been the son and co-regent of Nabonidus at the time Babylon fell. These are the only Babylonian kings who sat on the throne after Nebuchadnezzar; and every year throughout their reigns has been corroborated by discovered documents, as aforementioned.

Josephus says that Evil Merodach reigned 18 years, and that Neriglissar reigned 40 years. But Josephus is known to be quite unreliable as a historian. There is not a scrap of archeological evidence to support him in this matter. On the contrary, not only does Ptolemy's Canon show that this king (also called Ilvoradamus and Belsumiskun) reigned but two years, but the contract tablets aforementioned also confirm it. Deeds and other contracts for every month of his reign have now been found, but none which date beyond the end of his second year—for the manifest reason that he did not reign longer than that time. One of the last deeds recorded during his reign reads as follows:

"A piece of land, consisting of corn land, a field of meadow, a palm garden, adjoining the cornfield of Itri-Saktum, 335 cubits on the upper west side adjoining the property of Zilla, son of Nur-Sin; 339 cubits on the lower east side; 128 cubits on the north side adjoining the road; and 126 cubits on the south side adjoining the property of Rimut;

"Witness: (six names given as witnesses to the deed)

"At Babylon, month of Tammuz, 15th day, 2nd year of Evil Merodach, king of Babylon. Signed and sealed by

Ramfman-nasir, son of Aplā, son of the priest of Rimmon"

Nabonidus and Belshazzar

Some in their zeal to lengthen the period between Nebuchadnezzar and Nabonidus, have tended to confuse matters by insisting that Belshazzar and Nabonidus were one and the same monarch; and also claiming that there were two or three kings named Nabonidus. But all this seems to be but the figment of someone's imagination, since there appears to be absolutely no archeological records to support it.

So far as the records go, there was but one king named Nabonidus, and he was the last king of Babylon before its overthrow. Belshazzar was his son and co-regent; and he left things pretty much to his son, while he spent most of his time at Tema, in the Arabian desert, where he had built a museum, and which evidently seemed more important to him than preserving his tottering kingdom.

It appears that Cyrus made two entrances into Babylon. The first was led by his general, Gobyras, who entered the city on the 16th of Tammuz, 538 B. C. Nabonidus fled during this first attack and, according to Daniel, a Mede by the name of Darius was then made king in his stead—as a vassal of Cyrus. Things seem thus to have dragged along for a few months, and then Cyrus himself moved into the city and had himself crowned as king. He already was king of the Persians and Medes, but now he became king of Babylonia as well. Shortly thereafter he proclaimed liberty to the Hebrew captives (536 B. C.), just 70 years after Nebuchadnezzar took his first Jewish captives, including Daniel, in Jehoiakim's third year, (606 B. C.)—Dan. 1:1, 2.

The length of Nebuchadnezzar's 45 years' reign, as given in Ptolemy's Canon, is corroborated by the Bible itself. We are told that Nebuchadnezzar, in the "eighth year" of his reign, took

Jehoiachin a prisoner (after he had reigned but three months) and made Zedekiah king of Judah in his stead. (2 Ki. 24: 6-12) Then we are told that 37 years later his son Evil Merodach came to the throne; thus making a total of 45 years for Nebuchadnezzar's reign:

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah . . . that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison." (2 Ki. 25: 27) Now if Nebuchadnezzar began his co-regency in 606 B. C., as history declares, then his "eighth year," in which he dethroned Jehoiachin and crowned Zedekiah, would be 598 B. C.

Judah's Last Kings

In preceding installments we have seen how the reigns of various kings of Judah synchronize with the reigns of contemporary Egyptian pharaohs, as well as with the kings of Israel and of Assyria. Such synchronisms seem possible only when the following dates are assigned to these kings, as illustrated in the diagram published in these columns in the April issue.

We give below a complete list of Judah's kings and the dates of their reigns, based upon Ptolemy's Canon. We are submitting this tabulation of dates merely for the reader's convenience in making comparisons between history and the Bible records. All readers may not agree that these are the true dates for these reigns, but these are the dates that seem to synchronize the reigns of Judah and Israel with the secular records of Egypt, Assyria and Babylon, as archeologists have found them. If they are wrong, then it should be interesting, and a worthwhile problem, for Bible chronologists to point out exactly where the historians have made their mistake. The Biblical record, of course, must stand as being correct; and if secular history harmonizes with it, so much the bet-

ter. The list follows:

Saul	40 yrs.	1100-1060
Acts 13:21		
David	40 "	1060-1020
1 Ch. 29:27		
Solomon	40 "	1020-980
2 Ch. 9:30		
Rehoboam	17 "	980-963
2 Ch. 12:13		
Abijah	3 "	963-960
2 Ch. 13:2		
Asa	41 "	960-919
2 Ch. 16:13		
Jehoshaphat	25 "	919-894
2 Ch. 20:31		
Jehoram	8 "	894-886
2 Ch. 21:20		
Ahaziah	1 "	886-885
2 Ch. 22:2		
Athaliah	6 "	885-879
2 Ch. 22:12		
Joash	40 "	879-839
2 Ch. 24:1		
Amaziah	29 "	839-810
2 Ch. 25:1		
Uzziah	52 "	810-758
2 Ch. 26:3		
Jotham	16 "	758-742
2 Ch. 27:1		
Ahaz	16 "	742-726
2 Ch. 28:1		
Hezekiah	29 "	726-697
2 Ch. 29:1		
Manasseh	55 "	697-642
2 Ch. 33:1		
Amon	2 "	642-640
2 Ch. 33:21		
Josiah	31 "	640-609
2 Ch. 34:1		
Jehoiakim	11 "	609-598
2 Ch. 36:5		
Zedekiah	11 "	598-587
2 Ch. 36:11		

Total.....513 years

Babylon Flourishes then Perishes

Babylon was at the height of her power when she exterminated the kingdom of Judah in Nebuchadnezzar's 19th year (2 Ki. 25:8, 9); and her might continued throughout the 45 years of that illustrious monarch's reign. But after his death Babylon began to wane, and the power of Medo-Persia steadily arose, even as Daniel had foretold. None of Nebuchadnezzar's successors were powerful rulers. His weak son, Evil-Merodach, ruled but two years, and Neriglissar four years. The latter's son, Laborosoarchod, was killed after being on the throne but about 50 days.

Then came Nabonidus to the throne, who managed to hold out for 17 years; but the latter part of his reign was left almost entirely to his co-regent son

Belshazzar. Four cylindrical tablets containing a prayer for "my son Belshazzar," signed by "Nabonidus, king of Babylon," were found at the site of the ancient temple of Ur, and are now in the British Museum.

Cyrus, a young ruler of the Medo-Persian province of Anshan, east of the Tigris, realized that Nabonidus of Babylon was a weak monarch. He also knew that the king of Media likewise lacked aggressiveness. Hence this young man, who possessed military genius, began training a Persian army in Anshan. Then he visited Nabonidus and made an alliance with him. This accomplished, immediately he rebelled against the king of Media (550 B. C.), and thus succeeded in putting himself at the head of the Medo-Persian empire.

Cyrus next took his mighty army all the way across conquered Assyria into Asia Minor, where he crushed the wealthy King Croesus of Lydia, and absorbed his kingdom. The domain of Cyrus now stretched east, north and west of Babylonia, and left the weakened Nabonidus as a pawn in the hollow of his grasping hand. The time now was ripe for Cyrus to turn upon his ally, Nabonidus, and he proceeded to do so in 538 B. C.

How Babylon Was Captured

Shortly before Babylon fell, Governor Gobryas, who ruled over an eastern province of Babylonia, rebelled against Nabonidus and joined forces with Cyrus. Gobryas was the general who led the Persians against Babylon in 538, although, of course, Cyrus himself was the generalissimo who planned and authorized the attack.

Herodotus, writing less than a century after Babylon fell, says that there was a short siege of the city, during which time the Medo-Persians gained entrance through the walls by diverting the watercourse and then climbing in through the drained channel. Recent discoveries seem to confirm this. But evidently it was not the whole Euphrates River that was diverted; that

would be a mammoth engineering feat, even in this modern day of electric cranes and steam shovels.

What actually took place, it seems, was that some of the artificial sluices, which carried a small portion of the water from the mighty Euphrates, through the city for use by the inhabitants, were simply dammed or plugged up and turned back into the main stream, by the Persian troops. This would not have been difficult for them to do; and such a military measure would have been the logical thing, in order to cause suffering to the besieged city as well as to leave openings in the city's walls. If this is correct it could easily be construed as the meaning of the Biblical record, which says that the waters of the Euphrates (that portion of the waters that supplied the city, i. e., the sluices) were "dried up"—not that the whole river was dried up. The main river did not flow through the city, but passed alongside its western wall.

"Darius Took the Kingdom"

Daniel tells us that after the army of Cyrus took Babylon, "Darius the Median took the kingdom." (Dan. 5:31) Xenophon, a Greek historian of the fifth century B. C., also says that "a Mede" preceded Cyrus as king of Babylon. Furthermore, Aeschylus, the Greek poet who lived at the very time Babylon fell, says in his *Persae* that "a Mede" ruled over Babylon first, then Cyrus the Persian. And Aristophanes, who lived only a century later, is quoted as declaring that "the daric (a coin) was not named for Darius the father of Xerxes, but for another preceding king" of that name.

Darius the father of Xerxes came to the Medo-Persian throne in 521 B. C., several years after Babylon fell; and he is called Darius I. This is proper enough; for that earlier Darius, who temporarily took the throne of Babylonia in 538 B. C., was not a king

over Medo-Persia, but merely over Babylon. He evidently was appointed by Cyrus in 538 B. C., when Nabonidus fled and General Gobyras led the Persian troops into Babylon.

But this Darius did not reign very long. It seems that about 18 months later, or in 536 B. C., he died; whereupon the great Cyrus himself came and proclaimed himself "king of Babylon." This was in addition to his office as king of Medo-Persia, which throne he had been occupying since 550 B. C. When, therefore, Ezra says that the release of the Jews from captivity (in 536 B. C.) was "in the first year of Cyrus," it means that this was Cyrus' first year as king of **Babylonia**, not his first year as king of the Medo-Persian empire.—Ezra 1:1.

Son of Cyrus Conquers Egypt.

Cyrus died a few years after conquering Babylon, and his son Cambyses then came to the

throne of Medo-Persia. He was a degenerate, but he managed to conquer Egypt before he went totally insane. He died during his return march from Egypt. This conquest of Egypt was in 525 B. C., just after Pharaoh Psamtik III had ascended the throne; and that monarch proved to be the last independent pharaoh ever to rule over that ancient land. The last of the pharaohs thus were contemporary with the last kings of Babylon, and are as follows:

Necho	16 yrs.	609-593
Psamtik II	5 "	593-588
Hophra	19 "	588-569
Ahmose	44 "	569-525
Psamtik III	0 "	525-3 mo.

We know that Pharaoh Necho was contemporary with Nebuchadnezzar of Babylon (Jer. 46:2), also that Necho slew King Josiah of Judah and then put Jehoiakim on the throne at Jerusalem. (2 Ki. 23:29, 34) Now if Necho came to the throne of

Egypt in 609 B. C., as history indicates, then Jehoiakim could not have begun his reign prior to that date. The date 525 B. C. for the fall of Egypt at the hands of Cambyses, is an undisputed date. It seems to historians to be equally clear that the date 609 B. C. for the beginning of Necho's reign is indisputable.

The historic records indicate that it was in Necho's first year (609 B. C.), that he made his military drive against Assyria, at which time he was opposed by Josiah of Judah, whom he slew at Megiddo. It would seem therefore that Josiah's death and Jehoiakim's coronation occurred in that year. Jehoiakim reigned 11 years (2 Ch. 36:5), then Zedekiah reigned 11 years (2 Ch. 36:11). Judah's fall thus evidently occurred just 22 years after Pharaoh Necho ascended the throne of Egypt.

IS MAN'S MENTAL CAPACITY INCREASING?

(The Antiquity of Man—Part VI)



REVIOUS articles have given consideration to the so-called Java ape-man, known as **Pithecanthropus Erectus**; and have also made mention of the Piltdown fragments, now sometimes alluded to as the "Dawn Man"; and we have seen that they do not furnish very convincing evidence either for evolution or for human antiquity.

But some readers may have felt that we have somewhat slighted the massive jawbone found at Heidelberg, and known to the prehistorians as **Homo Heidelbergiensis**. This simian jawbone with straight teeth was found alone, in stratified sand deep down in a German riverbed, and no other parts of the skeleton could be located, though due search was made. Certainly a single jawbone seems to be quite inconclusive evidence whereon to postulate a whole species of pre-Adamic men, much less to reconstruct portrait busts of an imaginary race such as adorns many of our museums.

Gregory names and defines no less than 26 separate "races" of European palaeolithic man, and numerous subdivisions or sub-races. Lull accepts these 26 hypothetical races with childlike faith, and adduces therefrom that human antiquity must be very great because this assumption "supplements and reinforces" the assumed "known antiquity" of the Heidelberg jaw. His argument is that it must have required enormously long lapses of time for the slow processes of physical varia-

tion to have evolved so many modifications of the original type, as Gregory says have existed. In other words, one purely fanciful conjecture is relied on to "prove" another wholly arbitrary assumption.

Of such texture as the above are the voluminous data amassed by the prehistorians. Space forbids our citation of similar tenuous arguments, with which their literature is replete. In their anxiety to disclaim filial obligations to Father Adam, scientists have invented an ancestral brute-man substitute, and have erected an elaborate card-castle of fantastic pseudo-science founded upon misconceptions and false guesses, in which the monster may dwell. Yet so alluring are the theories of the pioneers of prehistory, that many latter-day scientists cannot bring themselves to relinquish them—no matter how contradictory they may be to the facts as now known.

Facts vs. Fancy

An example of the divergence between fact and theory is found in the cranial index of the Cro-Magnon skulls, which discloses a higher average brain-capacity than that of modern civilized man. Now the evolution-prehistorical theory would seem to demand that the brain capacity of these Cro-Magnon "men of antiquity" should be far below that of existing savages. Cro-Magnon men were contemporary with the mammoth, woolly

rhinoceros, reindeer, bison and wild horses; for they painted pictures of these animals on the walls of the caves in which they dwelt. Therefore, according to all scientific calculations, the Cro-Magnon man must be classified as "prehistoric"; yet his physique would shame our modern athletes, and his intellectual powers must have surpassed those of our present-day college professors.

All that Cro-Magnon man lacked was our educational facilities and mechanical equipment. Given these advantages, he would have surpassed us. In short, Cro-Magnon man quite disconcerts the theory of human evolution; for if we today represent an advanced stage in human development, then he at that early date should have been below the level of our South African Bushmen.

If the prehistorian scientists were not obsessed by their own false premises regarding man's very slow and gradual cultural evolution from the eolithic plane, they might glimpse the truth that man's historical career reveals a record of progressive **degeneration**, rather than one of "slow, infinitesimal steps of perpetual progress." Man's course has not been uniform, steady and upward. It has been frequently interrupted and suspended. Sometimes there were periods of reinvigoration and apparent recovery, where isolated and retrogressive sectors renewed contact with the parent culture. But for all that, history as a whole testifies to a prevailing downward rather than an ever upward course.

If there exists, inherent in the laws of nature, an evolutionary urge toward perpetual betterment, why have not primitive races achieved civilization spontaneously? There is no record of such achievement. Civilization's cradle was in Mesopotamia, and thence spread out in all directions over the earth. Wherever conditions of soil and climate specially favored a settled and orderly existence, there the seeds of civilization effected a lodgement and a branch was established. Modern mechanical invention has conduced to make humanity independent of topography, of wind and weather, and thus has favored a rapid multiplication of the race within the past few centuries. But in more ancient times dense populations were restricted to certain favored regions—those districts which were not too high above sea level, nor too cold, nor too hot, and where there was suitable rainfall or else a fertile valley.

Because of these physical advantages, ancient Babylonia, lying between the Euphrates and the Tigris; also Persia just beyond it; and the delta and valley of the Nile; also Asia Minor and Greece, were peculiarly adapted to human propagation. And the so-called progressive march of civilization has been coincidental to the increase and spread of humanity over the earth. Where the populations have been dense, they learned from each other and made some progress for a time; and where conditions did not favor dense populations, progress was at a standstill.

How Civilization Spread Afar

The careful and unprejudiced student of history readily perceives that the further back he goes, the scantier and less scattered was the earth's population. Dense populations, of course, are impossible except where the people remain stationary and follow an agricultural life. Roving nomads require vast areas for pasturage of their flocks, and their shifting life prevented their rapid increase; hence they remained numerically insignificant. Likewise hunter and fisher tribes, which require wide ranges of forest and savannah for their subsistence, did not multiply very rapidly. The same was true of those who inhabited tropical swamps and frozen tundras; the constant rigors in the struggle for existence kept them down. Only in modern times has mechanical ingenuity been able to surmount these handicaps to productivity.

Conditions of modern life tend to create for us a false perspective in viewing the past; and prehistorians have shown themselves not to be exempt from this bias—for they have postulated dense populations where only meagre tribes could have existed. Likewise they seem to have taken for granted that there must have been ready communication between widely separated communities, when in fact they had only dugout canoes or their own feet for transportation facilities.

Hence the evidence of so-called "lost civilizations," as for example the Mayas and Minoans, have been overstressed and exaggerated. A few decades ago we read with awe in our schoolbooks about the lost "mound builders" who had a high civilization on this continent in prehistoric times! But that was before they discovered Spanish swords and French medals buried beneath the mounds. Now it is agreed that these mounds were built by the American Indians, not by an ancient high civilization, and they continued to build and use them after the coming of the first white men.

Recent Progress Has Deceived Us

Probably the chief reason why the doctrine of progressive cultural evolution appears logical to the modern public, is that **recent** history presents a record of almost uninterrupted material progress. It is generally forgotten that this march of progress virtually began with the inauguration of the era of mechanical inventions which ushered in the "Industrial Revolution" of the late 18th century. Prior to that time, barring a few signal acquisitions—such as the invention of the compass, gunpowder and printing—the material civilization of mankind has not risen throughout the centuries above the level of ancient Babylon, Egypt, or of the Greeco Roman world.

Nevertheless, owing to natural increase of population, civilization expanded, and gradually pushed out nuclei into the wastes. When the era of mechanical inventions supervened, its beneficent effects became most conspicuous in improvements

in facilities of inter-communication and for education. These two factors are principally responsible for the rapid spread of European civilization over the earth.

We must disabuse our minds of the erroneous concept that our early ancestors were primitive, brutish, lower in intellectual powers than present-day savages. These existing savages are not surviving examples of what our remote forefathers were like. On the contrary they represent degenerate types of men, descendants of strays and fugitives who entered the outlying wildernesses beyond the confines of the settled, civilized areas, to undergo gradual retrogression under the stress of prolonged unfavorable conditions. Such degeneration has occurred within comparatively recent times, where frontier settlements have lost contact with civilization and have retrogressed within a few generations to very "primitive" conditions.

If this is possible with men who possessed at least many of the things of modern civilized life, such as iron, gunpowder and horses, how much greater the likelihood of such retrogression where the wanderers had to depend on weapons and implements fashioned from wood, bone and stone! A very few generations of life in the wilderness seem sufficient to instill complete forgetfulness of original culture.

That there is no inherent law of cultural evolution is amply shown by the foregoing facts. But you may take any modern "primitive" people, and give them favorable opportunities for improvement, and they are quick to adopt our material culture. African negroes and Malayan head-hunters now throng to the moving pictures; and Esquimos, squatting in their snow igloos, eagerly enjoy modern radio concerts. The sons and grandsons of scalp hunters now drive automobiles, punch typewriters and talk over the telephone. All this they got through one or two generations of contact with European civilization. But left to themselves they would have continued on as barbarians, just like their tribal forefathers.

Better Opportunities—Not Better Brains

We should not lose sight of the fact that the average American or European is better informed today than most people were a few decades ago, merely because of present-day opportunities, and not because of superior mental capacity. Men now enjoy increased knowledge owing to the wide diffusion of education among the masses, and the general enlightenment sponsored by easier means of intercommunication. The modern individual possesses no greater intellectual capacity than did his forefathers, but has the advantage of building upon the accumulated knowledge and experience of his predecessors.

From every point of view it seems that the theory of human evolution has failed of material proof. Its proponents have assumed a remote antiquity for man, not because they have discovered

facts that suggest it, but because their preconceived theory requires it; and they have sought to bend and twist the evidence to conform thereto. They have conjectured that the earliest man was but one step above the brute, not because the findings of the archeologists imply it, but because the theory of evolution demands it. But the actual discoveries of the archeologists now have revealed that earliest man was highly civilized.

Scientists are being made to revise their theories along many lines today; and now it seems that the time has come for them to do some major revisionary work concerning the origin and the age of the human race. And when they have completely revised their theories to conform fully to actual discovery, they no doubt will find, much to their amazement, that at last they are not far away from the facts as the Bible all along has presented them.

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Isaiah 41:10; 2 Cor. 9:8; Romans 8:32; 1 Cor. 2:9; Matt. 7:7; John 14:23; John 3:16

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2 Cards for 5c., Postpaid

These cards have beautiful flowers pictured in rather bold colors, with the following Scriptures:

Isa. 12:5; Psalm 124:8; Isa. 40:29; Isa. 12:2

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Psalm 34:9; Eccles. 3:11 Psalm 33:22; Psalm 36:5; Psalm 31:24.

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John 10:27; 1 John 1:7; Psalm 46:1; John 14:6; Rom. 10:9; Prov. 3:6; Acts 4:12; Prov. 17:17; Psalm 103:2; Matt. 7:7; Deut. 33:27; Psalm 121:2; Matt. 24:44.

The following cards are beautifully colored, depicting various scenes of our Lord's life and ministry:

Christ blessing little children
On the way to Emmaus
Christ Stilling the tempest
Peter walking on the sea to Jesus
The Good Shepherd
Jesus, Mary and Martha
Christ knocking at the door

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And others not listed above

THE DAWN

251 Washington Street, Brooklyn, N. Y.

THE CHRISTIAN LIFE

NOT OF THE WORLD

"They are not of the world, even as I am not of the world."—John 14: 16



IT IS useless to try to force the standards and ideals of the world into conformity with those of the Bible, or to pretend that those of the Bible are in harmony with the ways of the world. The two are distinctly different; and the sooner one recognizes this fact the sooner may he begin to make progress according to the ways of God.

"Love not the world, neither the things that are in the world," said Jesus. And again, "Know ye not that friendship with the world is enmity with God?" "Not as the world giveth, give I unto you." These texts all show that a marked distinction was intended by the Master to be noted between the heirs of the Kingdom and the children of this world. But no extrinsic evidence need to be adduced to prove that the original virginal purity and simplicity of the early church has been lost—when we now view the nominal Christian church enmasse. The Christian church has become the *Christian world*.

It was never the Master's intention that his followers should hide themselves from contact with the world and lead a monastic existence. The Lord Jesus Himself is the best example on this point. Except on rare occasions He never secluded Himself; and even when He did, it was not for long. Never did He leave the Father's business to eke out a hermit's existence; but always when refreshed by prayer and communion with the Father, He promptly returned to His disciples and to His accustomed ministry. He was mingling with the people nearly all the time; yet He Himself said, "I am not of the world." His separateness from the world therefore consisted not in a separating of his person from the populace, but in a separateness of affections and ideals. The ideals of the world are based on selfishness, while those of Jesus Christ rest on the highest altruism—unselfish love.

Works of the Flesh

The Apostle says that the works of the flesh are manifest—anger, wrath, malice, blasphemy, filthy communication out of your mouth, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like—and he might also have added the rest of the 452 clearly defined in excellencies, faults, defects and vices of which man is capable and toward which he is extremely prone. It is remarkable that while no book in the world contains so striking an exposure of men's vices and follies as the Bible, no book ever speaks of them with less bitterness and contempt.

The essence of man's sin—that is, the essence of the spirit of the world—is to love himself supremely, to seek himself finally and exclusively, to make self in one shape or another the center to which all his busy thoughts, anxious cares and diligent pursuits constantly tend.

Jesus used the words of our text in His prayer for His disciples—the Church—that assembly of believers the members of which have given their hearts and all, to serve no longer self but God; to follow the course of him who said: "I came not to do mine own will, but the will of Him [that sent Me]." Every member of the true church militant can bear testimony to the truthfulness of the words of the Apostle Peter: "The time past hath sufficed us to have wrought the will of the flesh." It would be foolish to expect the worldly not to be conformed to this world, for they cannot avoid it. The five senses are constantly open and consciously or unconsciously they are absorbing the influences which come to them from the world, from the general social order of things—some of which influences are quite noble and admirable, while many others are not.

Not Many Noble Are Called

But let it not be supposed that the examples of those of mankind who are influenced by the message of the gospel, those who have engaged not to be conformed to this world but to be "transformed by the renewing of their minds," are in every respect the most admirable specimens. On the contrary, they seldom make a very good showing in the eyes of the world, either before or after their consecration. The Apostle Paul makes reference to this fact, in the first chapter of his first letter to the Corinthians: "Ye see your calling brethren, how not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; the base things of the world; and the things which are despised, hath God chosen, yea, and the things which are not, to bring to naught the things that are."

This may be paraphrased as follows: "God hath chosen those who are reputedly foolish in the eyes of the world, that He may shame its wise men, of whom it is most ready to boast; and the weaker ones of the world, those who claim no extraordinary powers, hath God chosen, that He may, by their heroic patience under severe tests, put to shame the mighty ones of

earth who never have been able, with all their boasted fierceness and power, to equal that meek fortitude which is exemplified in the spirit of the lowly Lamb of God. And many ignoble ones hath He chosen, those who are commonly and scornfully set at naught among men; yea, those who are not held in the least regard but who are invariably overlooked as if they had no being, these hath God chosen, that He may abolish or humble those who are held in the highest esteem among the children of men, that thus His great end of eradicating selfish pride from the world may be the more effectually secured, and that no flesh thereafter may boast of any personal merit, advantage or distinction in His presence."

Those of the world always seek to build up a great name, socially, financially or politically; and possess big houses, family prestige, own business blocks, or succeed to nobility or royalty or rulership. But all those whose hearts are set on things of this kind, whether they attain all they had hoped for or not, are certain to suffer disappointment. They will find the possession not as alluring as the pursuit. Furthermore, the present social system, according to the Word of the Lord, is to be changed and thoroughly made over at the beginning of Messiah's reign. "Seeing that these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness," says the Apostle Peter.

"Drawn Away of his Own Lusts"

Conformity to the world, on the part of those who have left the standards of the world and joined the colors of the Prince of Peace, is the easiest thing that a Christian may do. He merely needs to abandon himself to the waves which are constantly beating upon the rocks of his new resolve; neglect to resist influences which come to him from his fellow-workers in the office, shop or street; and, what is more powerful yet, as the poet says, "yield to the weight of the unnumbered years of dead men's habits, methods and ideas," which he finds by inheritance within his own body.

The Apostle James describes the situation: "When a man is tempted he is drawn away of his own lusts," or strong desires. There may be an ambitious desire for possessions, for society, for entertainment, for knowledge, for liberty and independence, for power and superiority, for praise. Or there may be an inordinate bodily desire—an excessive appetite for food, drink or sexual gratification. Of the five physical senses which are most likely to lead a Christian in the direction of conformity with the world, are the senses of taste and touch—using the latter term in its broad meaning, comprehending all sensuous perception.

Of course, all these senses are God-given to man; and it would be folly to talk about their use being wrong in themselves. But difficulty arises in that the body is imperfect, and the mental balance deficient; hence these senses often assume a disproportionate importance in the mind. And, since it is easy to act along the lines of least resistance, a magnified sense

may cajole the will into an acquiescence of conduct that yields to the bodily lusts, regardless of explicit divine instructions on the subject. This may happen to any Christian, *provided* the more powerful influence, called in the Scriptures the holy spirit, is not drawn upon by faith to quicken the spiritual desires and inspire the volition toward "the things which are above."

The Church vs. the World

One great difference between the world and the Church is, that with the worldly the emotions, sensations and faculties of the body are employed as ends or objects of immediate enjoyment, regardless of the will of their Creator; while with the Christian the emotions, sensations and faculties of the body are made subservient to the will of God. As the divine will becomes more and more clearly discerned, the earnest Christian uses his faculties so as to actively minister to, and also to keep his desires from interfering with, the development of a character in harmony with his Lord and Master.

Although all persons living on earth are either of the one class or of the other, namely, of the Church or of the world, still there are gradations in each group—some being nearer the division line than others, on each side. In the world some are "feeling after God if haply they might find Him," while in the Church there are some who are drifting back toward the world. But they need not drift. Those who have made a study of the subject have found that by a continuous exertion of the will long habits can be changed, even as one's talents may be brought to a high degree of development by diligent effort; and that even so deep-seated and tenacious a thing as "temperament" may be signally modified, and, if one lives long enough, quite fully transformed. Of course, no one can attain perfection nor rid himself of sin; yet one's will, by determined effort, can be strengthened; his determination can be definitely increased, by a constant consideration of the advantages to be gained by walking as He walked instead of following our fleshly desires. Not only does this harmonize with experience, but it also comports with the statement of the Lord Jesus, who said: "If any man *will* do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself."

The will is the determining factor in making our consecration, as in all matters of intelligent existence. Information concerning the Lord's Word, and perhaps also a succession of experiences, may lead an individual to the wise conclusion of consecration, in which he wills to take God's will as the only standard for his decisions and conduct. It is not that he thereby ceases to give further thought to his business interests, nor that he becomes the willing victim or the passive tool of another will. It simply means that the whole strength or bent of his will is now turned in the direction of God and righteousness instead of toward selfishness and sin.

The daily yielding of the will of God, which is so

divergent from our "natural" fallen penchants, is far from an easy thing to carry out. We may yield today, but tomorrow it may seem as hard as ever; not because our real heart's desire has reverted, but because the various natural tendencies of the organism, imperfect and partially depraved, cry for satisfaction and recognition; and they may suggest such specious arguments that it may become difficult to keep one's Christian balance. But if we then gather together the many valid reasons why we should continue in submission to the will of God, at length we will be able again to sincerely pray, "Thy will be done!" Then we are again at peace and very glad. For the time being we may not doubt that this is a final decision from which we will never again swerve. Then some new circumstance may arise, which shows us that the decision has to be made all over again; or rather, that the decision already made must now be ratified and fortified. Thus it may be for a long time, with nearly every problem or subject that comes up for decision.

The Trial of Your Faith

So firmly are the selfish penchants entrenched in our being that often it is very hard to be able to say at once, "Thy will be done." Disappointments in our desires for earthly pleasure may not perplex us as greatly as a trial of faith, which may cause serious stumbling or partial fall; but the former do sometime try us keenly for all that. To have some apparent disaster ruthlessly to befall us or those whom we love, or to have a very painful thought ever coming to mind each moment our attention is not fully occupied by what is immediately before our eyes, and thus to bear a mental dead weight about which cannot be quite forgotten even when it is not entirely consciously remembered, may be the daily lot of many Christians.

But even short of this, there are sure to be many smaller trials arise which are quite capable of testing our faith and possibly of souring our temper. Not to get what you had set your heart upon, or had expected would be God's providence for you; or to see another obtain what you had hoped for yourself; or to find others more highly appreciated, and, as it

seems to you, without just reason; or to find others more successful; or to be tormented with various kinds of unsatisfied longings—perhaps for more affection than you get, perhaps for more trust, perhaps for more consideration of your years or experience—these are common trials of the Christian, and they are not altogether easy to bear.

What a beautiful and happy thing is complete conformity to the blessed will of God! It is the joyous state of all perfect heavenly beings. The sorrows of earth sprang from *self-will* and *disobedience* in our first parents in Eden; and all human suffering still springs from these same sources. But the full happiness of heaven, and finally all the joys of restored earth shall arise from perfect obedience to God's righteous will. Submission and conformity of the will of the creature to the will of the Creator is the prime essential of all harmony and happiness in both heaven and earth. Although we know that the whole human race has sought in vain for 6000 years for happiness by the way of self-will and selfishness; yet conceit still makes it necessary for us to fight off the thought that we can find some success in that way.

If we should find ourselves inclining back toward the world, our difficulty may be due to one or all of the following failings: (1) General lack of self-control or fixity of will; (2) faint or fickle perceptions of the truth, or of motives and consequences; (3) defective memory of what the Lord did for us in the past; (4) weak desire for improvement, due to the lack of faith's vision. Of course as long as the last factor is present we can make but very little progress. But the desire for spiritual betterment can be awakened, by fresh consideration of the causes which originally inspired it; and, if discouragement lie at the base of our trouble, by remembering that the herculean task of the mortification of the deeds of the body, while not done without the exercise of the individual's will, has at the same time the co-operation of all the divine power necessary to guarantee success, not to mention the moral encouragement of God's interest and love, and the legitimate thought of a noble reward. "He is faithful that promised, who also will do it." If we will but let Him, He will work in us to will and to do His good pleasure.

WHERE YOUR TREASURE IS

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt. and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also."—Matt. 6:19-21.



WE KNOW that earthly riches is a poor thing upon which to base one's hope of happiness in life. It is an old saying that riches may at any time take to itself wings and fly away. Persons who acquired great wealth have been known to die in the poorhouse. During this great depression there are those who became pauperized in a night. Anything that can be so easily lost is not to be depended upon at any time. Yet there is a great lure about gold and the things by

which it is represented. In His parable of the seed sower Jesus, elucidating the case where the thorns grew up, said: "The thorns are the cares of this life and the deceitfulness of riches, which choke the seed and it become unfruitful." The "deceitfulness" of the world's wealth lies in the expectation that its possession will certainly lead to happiness. The riches is what has caused men to barter faith, honor and high ideals in its pursuit. It has practically driven the world mad; it has become the world's god.

John the Baptist was poor in the things of this life. He wore a rough coat of camel's hair, and ate locusts and wild honey. He did not live for the emoluments of life, yet Jesus called him one of the greatest of the prophets. He did the greatest work that was to be done at that time. Because he was humble and treasured truth above earthly possessions, God honored him by calling him to be the forerunner and the proclaimer of Jesus.

And Jesus was poor. He had no place to call his own. He never tried to curry favor with the great. He was called "the friend of publicans and sinners." He walked among the lowly. Yet He was the greatest exponent of righteousness and truth that ever stood upon the earth. He recognized the true values of all things, and saw the wealth of the world as God sees it: To get the divine viewpoint of things and conduct oneself according to this view-point is the secret of the highest success to any one.

Riches of Christ

After Saul of Tarsus became a Christian, he likewise found the true appraisal of the things of life. He sums up the matter in the letter to the Philippians saying, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross that I may win Christ . . . Forgetting the things that are behind, and reaching forth unto the things that are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." 3:7-14.

Paul did not regard himself as poor but as inexpressibly rich. He spent his days talking about the riches of Christ. He spoke of himself and his fellow Christians as "being poor, yet making many rich; as having nothing, yet possessing all things." No hardships were too great for him to bear so that he might preach Christ. Yet he had the riches of peace. Possessing the mighty secret of peace, he could write to his fellow Christians and say: "Do not be over-anxious about anything; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." He had the peace of Christ in his wanderings, during his preaching journeys, and he enjoyed it in prison, when his course had been run, his great fight fought, and he was awaiting death, the death of a martyr, to be endured for the cause that he loved.

Earthly Riches—and Misery

Let us contrast the condition of Paul with that of another man who lived on the earth at that time. one who enjoyed the most exalted position the world had to bestow. We refer to Nero, the one who occupied the imperial throne of the Roman Empire. We take the following from March's "Home Life in the Bible."

"The emperor of Rome was alone in his greatness with none to question his authority or resist his will. He was the one earthly throne before which all others

had been cast down. Never, before, since the world began, had such mighty power, such supreme exaltation, come to the possession of one man. The happiness of a hundred and twenty millions need be nothing to him compared to his own.

"Merchants enriched his capital with products of all climes, artisans offered the service of their skill in all handiwork, the kings of the world cast their crowns at his feet, the mightiest armies marched at his command, and his navies bore the ensigns of victory on the sea. His image was crowned with laurel in the halls of justice, and the decrees of senates were the echo of his will. He was the high priest in religion, the supreme judge in law, the president in the popular assembly, the commander-in-chief of all the forces of the empire. His person was sacred. To lift a hand against him was the greatest crime. To incur his displeasure was to lose property and liberty and life.

"The mighty city where he kept his imperial state surpassed all others in splendor and luxury as much as it did in greatness and power. The portico of his palace was adorned with three miles of marble columns, and the vestibule was of such dimensions as to contain a colossal statue of himself a hundred and twenty feet high. The ceilings of his banqueting rooms were fretted with ivory and pearls, the walls were overlaid with gems and gold, the furniture and floors were blazoned with mosaics and precious stones. His beds were of ivory and his tables were of gold. A lady belonging to his court appeared in the streets and attended public games wearing jewels to the value of eight hundred thousand dollars. He had princes in his train whose incomes were seven millions a year. He would stake money equal to the whole salary of the President of the United States on a single throw of the dice.

"When he entered the amphitheatre to witness the public games, he was saluted by the acclamation of three hundred thousand voices. When he walked on the roof of his golden house, he looked down upon five thousand palaces of his princes, some of them ten stories high, and a single one employing four hundred slaves in domestic service; and twenty thousand more toiling in distant fields to swell the income of the great house. From the same elevation he could count four hundred marble temples, adorned with statues and vases, altars and colonnades, pictures and porticoes, of the most exquisite workmanship. He could hear the tramp and roar of four millions of people surging like the tides of the sea through the streets of his capital. The forests and the fields, the earth and the ocean, were ransacked for luxuries to load his table. Men of genius had been toiling for five hundred years in many lands and in every department of art to produce the works of beauty and splendor which had been gathered around him to adorn his daily life.

"And yet in all that great city of four millions of people probably there was not one man more miserable to whom all these riches and glories came without effort on his part. To no one was life more

empty and unsatisfactory than to him who moved leisurely through the daily round of imperial magnificence, accepting the homage of subject nations as if he were a very god. He received eighteen hundred crowns for victories which he gained for contests of strength and skill, and yet he was envious of his rivals. His imagination was haunted by the signs and spectres of superstition. He trembled at the sound of thunder, he turned pale at the flash of lightning. He would wake from bad dreams in the night screaming like a sick child. Unwelcome news caused him to fall prostrate and lie for a long time as if dead upon the floor of his palace.

"This mighty man, with all the riches and glory of the world at his command, was made moody and cruel by indulgence; he became wretched and miserable with everything to make him happy. With all his wealth and pomp and power to adorn his kingly state, he found so little to live for that he put an end to his own life. He had everything that the world can give to its most favored and applauded children, and yet he died of all men most miserable . . . In his golden house he found no home. in his exalted state he enjoyed no peace, in his suicidal death he had no hope."

Paul Was Happy in Tribulation

How different the lot of Paul from that of Nero! He worked for a living, he lodged with the poor. In Caesarea he was kept a prisoner for two years. In Ephesus his presence caused such an uproar that he had to leave the city. In Damascus he was let down from the wall in a basket, so that he might escape from his enemies. He got into trouble in Athens, in Corinth and in Jerusalem. He says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." All this Paul went through, yet was he unhappy? No, he was happy. He said, "I rejoice, yea, and will rejoice. He could glory in tribulation, 'knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.'" Then at the last of his devoted, earnest, faithful life, he could say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but to all them that love his appearing."

Who would take the place of Nero instead of that of Paul? The former had his treasure on the earth, the latter had his up in heaven. And then on earth, too, Paul had a treasure which he esteemed above all else, and that was the truth of God. This is what led

him forth on his pilgrim journeys, what caused his self-denial and his faithfulness in service. The truth gave him a vision of God, of his glory and his love. It satisfied all the longings of his heart. It was to him indeed a pearl of greatest price.

If we properly esteem the treasure of truth now, it will mean for us the treasure of the divine nature hereafter. Throughout the time from Pentecost till now millions have died for their conception of truth. Yet many of these had a very small portion of truth compared to that which is due today. Now we have the glorious harvest truth, the things that were to be "shut up and sealed until the time of the end." In all their wondrous proportions stand out before us the doctrines of the special creation of man in the image of God, the fall of the human race, the divine promises of restoration, the immaculate birth of Jesus, His resurrection, the call of the church, Christ as the "way, the truth and the life," the glorious goal of immortality, and the kingdom of the Lord to bless all mankind. What a treasure trove is here. With such riches in our possession, it would be a pity for us to waste our energy and our time wrangling and striving over mere technicalities that do not touch the real doctrinal points at issue. The great main thing should always shine out before us and be the governing factor as we study the finer points of truth.

Then again, truth can know no compromise with what is known to be real error. Truth exponents cannot say that it makes no difference whether people believe in the doctrine of the immortality of the soul or not, for it does indeed make a tremendous difference. The plan of God in its great salient features stands or falls as one entirety. When people say that the death of Jesus is not important, that it is His life that counts, there is something in the truth person's mind that rises up in arms against such an egregious error. Truth has cost too much to be belittled in any shape or form. Instead of being put under a bushel, the light of the truth is to shine out and to make itself known in so far as this can possibly be done.

The greater light of truth due today makes the heavenly treasure seem more real. It causes us to realize that we are drawing near the end of our Christian way. It has revealed the fact that God is altogether good and kind, and that he has wisdom and power to carry out his purposes to the satisfaction of all.

How the truth seems to change our very environment. It furnishes us with a sort of magic glass through which we can behold the glory of eternal things. No longer do our minds tell us that we are poor and weak and despised, for we are now in the Holy of God's great sanctuary, and the objects we see about us are of gold. And yonder is the sacred shekinah light in the Most Holy, just beyond the second veil; and we draw near to that, for our treasure is being preserved in there, and of its ineffable eternal glory no tongue can tell, for it is the treasure of our Father and our God, kept safe for the future possession of the Bride of His beloved Son.

THE DAWN THE STRAIT WAY

(Part four)



HE strait way of truth has been strewn with thorns. Some in apostolic days sought to combine the tenets of the Mosaic Law with selected teachings of Christ, and thus there soon came into prominence various groups who were drawn away from the true faith and unadulterated "glad tidings." History mentions the names of two of these early groups—one was called Nazarines and the other Ebionites. St. Paul came in contact with some of these compromising Christians, and gave utterance to these words: "I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. 1:6, 7.

History reveals that by the third century various men in high governmental positions began to look favorably upon Christianity. During this period there was much written about miracles, visions and dreams; a great display was made of virtue and piety; but there was a perplexing silence as to any coherent plan of God, or a definite divine objective, such as would lead men to a true consecration to Him.

The tendency was to be elated over the great numbers of pagans coming into the church, but there was an appalling absence of the declaring of the glad tidings of the coming Messianic Kingdom and of its future blessings for humanity. Behind and dominating every other cause that keep Christians from straying absolutely away from the teachings of Christ, was the gradual collection and preservation of the books of the New Testament and the reflections which the faithful students expressed concerning them.

The manifest great gap or contrast between Christian and pagan made a strong appeal to the sober-minded who sensed the superlative qualities of right over wrong, of the "law of life" over the "law of death." The worshippers of pagan deities seemed destitute of affection when compared to that generous charity which Christians exercised toward the poor.

The Goths received a knowledge of the gospel through brethren sent from Asia. Their lives and message resulted in Christian assemblies being formed in Gaul and even in Germany. True pilgrims these men were, who brought the gospel to Gaul. History does not give their names, but it does boast of the spread of Christianity and of the increasing numbers of adherents to the church. But few truly consecrated Christians were among this large number. We do read of Leonidas, Perputa, Felicitas, Potamiena Marcella and others who endured cruel sufferings for Christ's sake; and it was evident that they had the real spirit of the Master.

During this third century we still find the prin-

cipal doctrines of Christianity were being proclaimed by a number of students in their native purity and simplicity, for the powerful influence of the Gospels and writings of the Apostles still exerted great influence upon the sober-minded and honest-hearted. But the leaders were constantly abandoning this simplicity and striking out into devious wilds of fancy.

Governed by Human Authority

Any method that would add numbers to the Church was resorted to. The worldly and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fictions, produced unwholesome results. For, says the historian, "the greater part of humanity are less governed by reason than authority, and prefer in many cases the decisions of fallible men to the unerring dictates of the divine word." (Mosheim Vol. 1) It is even so, on down to the present day.

We read of one Nepos and Colacion defending the teachings of the coming reign of Christ on earth for 1000 years, and how Origen and Dionysius overwhelm them by pretended authority and infallibility. Here began the eclipsing of a vital message, the elimination of which paved the way for authorities and dignitaries to lay the foundation for their 1000-year counterfeit reign on earth. Even the celebration of the Lord's memorial supper was changed from its early simplicity to a great display of pomp—well mixed with solemnity—which was calculated to impress the adherents, but which lost all semblance of its original meaning. Fasting, with public show and the "sign of the cross," now came into vogue, as outward demonstrations grew in importance in the public mind. How the hearts of the contrite and humble students of the Bible must have ached as year after year they witnessed this slow choking out of the truth by designing, ambitious leaders!

Fourth Century Asceticism

And so we enter the fourth century, finding it still harder to learn what true Christians were doing. We know there were some, but they are buried out of sight by Platonic philosophers, bishops and prelates, vying with one another to please the supposedly converted Emperor Constantine. Arius fought the Trinity error; but most of the Christians were passed by unnoticed as the eyes of the world became fixed upon ascetics, monks and hermits, who sought by some outward show of pretended piety to be elevated as very holy, austere Christians. Unlearned men and women now came to regard solemn looks, sordid garments and professed solitude and holy contemplation, as sure expressions of nearness to God.

The authority of the bishops was now extended

beyond the spiritual affairs of the church to the secular matters of the parish, town or city. Councils were created to make the position of the bishops more secure, and religious orders were formed to augment the power of the councils. The Emperor Constantine became a voice in the church; he called councils, presided in them, terminated the differences which arose between the bishops and the people, fixed the limits of the ecclesiastical provinces, took cognizance of the civil causes that subsisted between the ministers of the apostatizing church, and punished the crimes committed against the laws of the ordinary judges appointed for that purpose.

The Church and State Become One

The bishop of Rome surpassed all others in magnificence and splendor, in the riches of his revenues and possessions, in the number of his ministers, in his standing with the people, and his sumptuous manner of living. These dazzling marks of human power, these ambiguous "proofs" of greatness and felicity, had such a mighty influence upon the minds of the multitude that the see of Rome became, in this century, a most seducing object of sacred ambition. Not right, but might; not truth, but power; not humility, but ambition; not a conformity to the divine law, but a bending of all effects for the sake of expediency, became the order of the day for those who were supposed to be the footstep followers of the meek and lowly Christ!

About the time of the council of Nicea several pronounced diversions of the teaching of the Scriptures became evident. As the true light became obscured to the worldly wise in the nominally named Christian church, there arose an extravagant veneration for departed saints, an absurd notion of a purgatorial fiery abyss destined to purify disembodied souls, the celibacy (so-called) of the priests, the worship of images and relics, and the total corruption of the Christian religion in the minds of the mass of unlearned and ignorant worshippers.

Superstition gathered increasing darkness, as a desire to imitate pagan rites and blend them with Christian worship moulded itself into action; and now that common weakness for gaudy and ostentatious show made the "way of the Lord" nothing but a grand parade. Pilgrimages to Palestine became far more important than studying and proclaiming the truth. The reins being once let loose Christian "worldliness" knew no bounds. We read of ostentatious public processions being adopted as part of the Christian worship. Various customs of heathen temples readily found their way into the church—water was consecrated and made "holy" by certain forms of prayers, candles were burned, beads were counted, and praying to images of holy men was introduced. Frauds, imposters, fake miracles, pretended dreams and num-

erous other deceptions made complete "the mystery of iniquity."

Historians speak of all these things as occurring in "the church," which is thus pictured as becoming thoroughly apostate. This was not the real church of Christ, for long before this it had been driven into obscurity—into the "wilderness," where it fed upon the unadulterated Scriptures—the Gospels and writings of the apostles.

Muddy Torrents Displace Clear Waters

Added to the incursions of paganism, superstition and deception, to which the unlearned succumbed, was Platonic philosophy, which became a fixed part of the scholastic theology, and which now drew forth many subtle conclusions which neither Christ nor Plato ever thought of. This excerpt from Mosheim gives a vivid picture of how truth and reason was displaced with endless controversy and queer notions of piety:

"The controversial writings, that were levelled against those who were considered as heretics, was entirely destitute of that ancient simplicity, which is the natural and beautiful garb of the truth. That simplicity was now succeeded by logical subtleties, acute sophisms, sharp invectives, and other disingenuous arts, more worthy of the patrons of error than the defenders of that wisdom that is from above. We find, accordingly, many great and eminent men complaining of this abuse, and endeavoring in vain to oppose the muddy torrent of scurrility and dialectic that was overflowing the Christian (?) schools.

"I pass in silence those rhetorical figures and ornaments by which many evaded the argument of their adversaries, and artfully perplexed the state of the case; that curious custom also, of exciting the popular resentment against those who differed from them, that was observed by some, and that total want of order and perspicuity that was chargeable upon almost all. Several writers of this age are so far from disowning these indecent qualities, that they seem, on the contrary, to glory in them. It must, indeed, be observed, that the adversaries of the truth used the same inglorious arms, though this does not in the least diminish the reproach that is on this account due to its friends.

"The solitaries and monks . . . maintained that communion with God was to be sought by mortifying sense, by withdrawing the mind from all external objects, by macerating the body with hunger and labour, and by a holy sort of indolence, which confined all the activity of the soul to a lazy contemplation of things spiritual and eternal."

Frenzied monks and ambitious bishops thought only of the promotion of their own ideas and interests. Two monstrous errors were commonly followed, as the force and virtue of Christ's and the apostles' ministries declined: (1) "That it was an act of virtue to deceive and lie, when by

that means the interests of the church might be promoted;" and (2) "that errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporal tortures." Thus Satan completed the cycle

of corruption, and a state of deception and intolerance developed that destroyed the last vestige of truth and completely submerged the glorious message of the written testimony of the Word of God.

THE SONS OF GOD



OR as many as are led by the spirit of God, they are the sons of God," wrote the Apostle Paul in Romans 8. While at first sight this might seem to be an easy way to tell who are those who are new creatures in Christ and walking after the spirit, yet the matter is not quite as simple as it appears. There are some *not* in Christ whose flesh is much less depraved than that of some who are in Christ; hence, if they are measured by the deeds of the flesh, the ones in Christ might appear to less advantage than some of those out of Christ. The Lord, therefore, exhorts His people not to judge merely by outward appearance, assuring them that some are hypocritical, and that God looketh on the heart, the intention. So the apostle enjoins us, saying, "Henceforth know we no man after the flesh."

The apostle did not mean that we should pay no attention to the short-comings of the flesh, either in ourselves or in other members of the body. All fleshly weaknesses should be striven against, and they may frequently demand rigorous treatment in the interest of the new creature; but, nevertheless, we are to distinctly differentiate between the new creature and his weak mortal body, and to love and sympathize with the brother, while it may be necessary for us, in his interest, and also in the interest of the church, to reprove or rebuke or otherwise correct his wrong course.

The apostle's suggestion as to how we may distinguish between the two classes, is that the unregenerate will mind the things of the flesh, while the regenerate will mind the things of the spirit. (vs. 5) There is a great gulf fixed between these two classes, and there should be no need that any one should long be in doubt on the subject of whether he is or is not a member of the church, the body of Christ. If he is in Christ, he has the new ambitions, the new hopes, the new aims, and however short he may come at times of realizing these hopes and ambitions, his heart being right, it will always revert to the divine standard.

The Christian's affections are for the things that are just and pure and good, however much he may find the law of sin and death assailing him, through the weaknesses of his mortal body. He is not to be content with merely this condition of mental preference for right and having his heart solicitous for righteousness, experiencing grief if he finds himself overcome by temptations; but, as the apostle elsewhere enjoins, he is to be so deeply in earnest about the matter that he will not only do his best to right every wrong, but will continue seeking for grace at the heavenly throne, that he may be more and more able to overcome, that he may grow strong-

er and stronger in spirit, and that the power of his flesh may be correspondingly weakened.

The apostle exhorts the followers of the Master to make straight paths for their feet, for their lameness, for their weaknesses, according to the flesh—to avoid the ways of temptation and weakness as they discover them, and thus show their hearts' desires for righteousness. He urges again that all continue to set their affections on things above, so that the things of the earth may have less and less influence and control over them to hinder them in their course. He urges that the heart, the mind, the lips, the conduct, if filled with the Lord's truth and service, will be thus sanctified and separated, so that the Wicked One will find less and less opportunity to take advantage thereof. He says to the Church, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you." He here indicates what it is that constitutes us New Creatures. We are new creatures because begotten again—begotten of the spirit of God.

How to Recognize the Fleshly Mind

We are to distinguish the mind of the flesh from the mind that is in accord with God; for the one is at enmity with God, and the other is in harmony with Him. The mind that is in harmony with God finds delight in His law, in rightness, purity, goodness, peace, faith, through the promises of God, and looks forward with joy to the glorious realization of all the wonderful hopes inspired through the promises of God.

The fleshly mind (however polite or polished or well educated and decorous and under control of the mortal body) is not in accord with God; it has its own ambitions, its own plans, and takes pleasure in these, and is grieved if they are thwarted; builds its hopes and aims chiefly on what can be attained in the present life; and is not in accord with God, nor disposed to accept with gratitude whatever He may be pleased to send; but rather is full of choice and self-will—not subject to divine control, nor can it be because it is fleshly, and because, at the present time all mankind is in a state of sin, alienation from God. These two conditions of mind are vividly contrasted in the Scriptures. The apostle assures us that the mind of the flesh is death; it means that the person who has that mind is still in the death condition, has not received Christ as the Life-giver. But "he that hath the Son hath life;" and furthermore he may have joy and peace in this new mind in Christ. But he who has not the Son, he who has not surrendered his will, is still in death, still under condemnation, still an alien from God.

Here, then, is the test. Those who have the spirit of Christ must have been begotten to it; those who have not the spirit of Christ are none of His. Thus we are to judge ourselves. And thus too we are to judge of the brethren—by their spirit, their intention, their will; and not by their success or failure, not by the flesh. O, how generous this would make us in our judging of the brethren! If they profess and give any evidence of loving the Lord, trusting in the precious blood, loving holy things, loving the brethren, loving the word of grace and truth, and of seeking to develop the fruits of the spirit, they are surely brethren, surely “in Christ.”

But if one has not this holy spirit, and loves the world, prefers worldly company, gives himself wholly to worldly ambitions, pride of life and self-gratification, we then have strong reason to doubt his spiritual relationship to the Lord, no matter what he may profess. And this question should be especially applied by each one of us to himself, as an individual test of our relationship to the Lord; and each one who finds the spirit of worldliness growing upon him should realize that he is losing ground, and should seek afresh to set his affections on things above, and to grow in grace.

The Body is Dead, the Spirit is Alive

The apostle explains that in the case of these new creatures in Christ, from the divine standpoint the body is treated as dead; while only the spirit, or mind, is treated as alive. It is the new creature which God recognizes, to which He purposes to give a new spirit-body in due time—in the first resurrection. It is necessary that this thought be clearly fixed in our minds, in order that we may continually realize our peace toward God and His favor and sympathy toward us in Christ. If we lose sight of the fact that God regards us from the standpoint of the will, if we get to thinking of ourselves and God's estimate of us according to the flesh, we are sure to go proportionately into confusion, discouragement and darkness.

Let us not forget, on the other hand, that the spirit, or will, is counted alive because of its righteousness, because it is in harmony with God. Let us, therefore, never be slack in respect to the will or intention to govern the conduct of our lives. Let us remember that any laxity will mean the proportionate loss of spiritual life. To will right is always possible to us, and nothing less than an absolutely loyal will could be acceptable to God in Christ.

However, as the apostle explains, if God's spirit animates us, the result will surely be that these bodies which we reckon dead, and which God also graciously reckons dead, will be so quickened, so energized, so controlled by the new mind, the holy mind, the spirit of our new nature, that they will become actively “quickened” toward righteousness, toward the service of the Lord, the service of the truth—in doing “good unto all men as we have opportunity, especially to the household of faith.” This is only

what we should expect, too; for the spirit of God is powerful in whatever way it is applied.

As an illustration of the spirit's power, the apostle points us to our Master and His literal death, and mentions how God's holy spirit raised Jesus from the dead in His resurrection. The thought is that the power of God thus exercised on behalf of the Lord Jesus, and which He promises to exercise in the close of this age on behalf of all the faithful members of the body of Christ, indicates a power by which, if we avail ourselves of it, the new nature will find strength to conquer, to keep the flesh under, and more than this, to make it active, energetic in the service of righteousness.

The sum of the matter, then, is that we who are new creatures owe nothing as new creatures to the flesh. All of our advantages and blessings have come to us along other lines. We, ought, therefore, to ignore the flesh and its desires and appetites, and ought to walk as strictly after the spirit as possible in all our affairs. Do we ask why? One answer is given. “If ye live after the flesh, ye shall die.” We who have received the grace of God, who have heard of his mercy and love, and have been accepted in the Beloved, have counted all our earthly interests as sacrificed, that we might have a share with Christ in the sufferings of this present time and in the glory that shall follow. For us to live after the flesh would mean to *die* in the most absolute sense—the Second Death—because we have the full benefit of the ransom already imputed to us.

God's mercy in Christ is great. There is hope for the world, which knows, as yet, comparatively but little or nothing of the grace of God. The world has not tasted, has not seen God's grace; hence there is hope for the members of this class, that under the Kingdom rule they will be caused to see clearly, and may then respond obediently to the divine arrangement. But “if we *sin* WILFULLY after that we have received a knowledge of the Truth, there remaineth no more sacrifice for sins” for us—therefore, there would remain no future hope for us. But let us hope that few of those who have accepted the grace of God are disposed to draw back unto perdition; but rather disposed to go on and to secure the end of their faith—glory, honor and immortality, joint heirship in the Kingdom. To us who are thus minded the apostle's words are encouraging: “If ye through the spirit do mortify the deeds of the body, ye shall live.”

A Fight to the Finish

The condition upon which the Christian may therefore continue his relationship to the Lord, and his hope for a share in the glories of the first resurrection, is thus definitely stated to include mortification of the deeds of the body—restraining the fleshly inclinations, putting them to death, crucifying them, laying down life itself in the service of the Lord and His cause. Such a battle against the weaknesses of the flesh is what the apostle elsewhere speaks of as the “warfare,” when he tells us that the flesh wars

against the spirit and the spirit in turn wars against the flesh; for the two are contrary, and will be opponents to the end of life. But if the spirit has been willing, and has fought to the best of its ability against the weaknesses of the flesh, the Lord will count the victory complete, through the merit of the Redeemer.

We do not think of this as being the warfare of a fleshly will against a spiritual will, not the battle of the old nature against the new nature. These are erroneous conceptions, not in accord with the Scriptural delineations. We cannot have two wills and yet be in Christ. We cannot serve two masters. That matter must be decided beforehand—it must be settled even before we are accepted into membership in the body of Christ, that His will is our will. Certainly a full consecration of all that we have and are is necessary before we can become members in Christ. Henceforth there is only the one will, the will of Christ. As for the will of the flesh, we do not now own it to be ours; we ignore it, we oppose it—we are the new creature. We must keep the body under, keep it dead to unrighteousness; we must not allow a fleshly will to assert itself in us.

The above statement does not mean that we can

entirely prevent having a fleshly *desire*. But there is a vast difference between a desire and a will. Our flesh may desire various things which we believe the will of God would oppose, but our will must not consent. Even though through weakness of the flesh an error may have been committed, the will could not have consented so long as it was loyal to the Lord. The new will may have fallen temporarily into a stupor and so have come under the power of the flesh for a time; but as surely as it was the new will, it never consented to sin and never approved of it.

This, then, is the guide by which we may know our true position, not only at the beginning of the race, but to the end of it; viz., if we are led by the spirit of God—if that is the direction in which we are following, if that is what we are seeking—then we are the sons of God. He owns and accepts all that come unto Him through Christ, who are trusting in the Redeemer's merit, and who continue in this attitude of heart. These will continue to be owned of the Lord as sons, to the end of the present journey, to the end of the present time of sacrifice; and beyond He will own them as His sons in the first resurrection, giving them suitable spirit bodies as He has promised.

WHAT IS SANCTIFYING TRUTH?



RUTH in the abstract always has been the same in every age, but the manifestations of truth have varied somewhat from time to time. That certain special declarations of truth have been set forth appropriate to certain periods of the world's history needs merely to be pointed out in order to be seen. It was indeed a vital truth made known to Adam that he was subject to divine law, the violation of which would mean his death. That was the special truth that confronted him at that time. At the end of the first period of the world, the special truth then due to be known was that the whole world was exceeding corrupt before God, and that the Lord was about to destroy it by a flood of waters. To know that particular truth at that time was more valuable than any other kind of knowledge, for one had to know it in order to act in accordance with its requirements. To do the latter meant salvation and life, while to neglect it meant destruction in the coming deluge.

There came a time when Saul, king of Israel, was told to take heed to the instructions given by the Lord on pain of punishment; and when he failed to do this, it meant the loss of his crown. In the case of David, the fact was driven home to him that he had killed Uriah the Hittite, in order to marry his wife; and this staggering truth stood before him in the accusation of the prophet Nathan, and held him to account. Had David evaded the matter and resisted this truth or turned it aside, it would have gone hard with him indeed. But he faced the glaring and horrible fact and humbled himself before God, bitterly repenting of his deed. To recognize

this truth and conform his actions therewith was the most sanctifying thing he could have done at that time.

The truth that came to Belshazzar was that his kingdom was weighed in the balances and found wanting, and was therefore to be given to the Medes and Persians. The truth that was presented to Zedekiah was that he was a profane, wicked prince, and that the Lord would make his kingdom subject to other nations till the appearing of the great Messiah to whom the crown would then go. Such truths as these would have proved to be sanctifying had they been received in the right spirit. The truth that John the Baptist proclaimed was, "Behold the Lamb of God, that taketh away the sin of the world;" and also, "Behold the axe is laid to the root of the tree, and every tree that bringeth not forth good fruit is hewn down and cast into the fire;" and "He (Christ) shall gather the wheat into His garner, and burn up the chaff with unquenchable fire." This truth was vastly important at that time and meant a great blessing to the hearts of those who could receive it.

Jesus enunciated a great truth that His followers were to receive and live by, the chief fact of which was, "I am the way, the truth, and the life: no man cometh unto the Father but by Me." The weighty truth that arrested the course of Saul of Tarsus was that Jesus was the Christ. All the other knowledge that he had acquired paled into insignificance compared with the stupendous truth of Jesus' Messiahship, for that meant a complete change in his life and work. It imparted to him a hope and an assurance

that he had not before possessed. It was sanctifying to the highest degree, for it drew him to see God's ways as very different from the ways of men, and caused him to see in the crucified Nazarene the eternal Son of God. As the Apostle Paul he spent his subsequent lifetime in proclaiming this fact orally and in writing. He pointed out that the law of Israel had been but a "schoolmaster" to bring men to Christ, and that not by the blood of bulls and of goats had Jesus entered into the holy place (heaven itself), but by His own precious blood.

What Truth Sanctifies?

Suppose some one should say something like this: "I don't bother any more with the fundamental truths of the Divine Plan; I now am concerned only with the truth that sanctifies." What should be our reply? We should certainly feel like saying, Well, certainly, if there is some portion of the truth that is especially potent to sanctify, and some that is not, we shall be extremely interested to know just how to discriminate and shall devote our attention to that which sanctifies. But, we ask, What is sanctifying truth?

In James 5:10 we read: "Take, my brethren, the prophets, who have spoken in the name of the Lord, as an example of suffering affliction and of patience." Here, plainly, we find a sample of sanctifying truth. It lies in the fact that these prophets endured much in the way of suffering in order to continue as mouthpieces of God in proclaiming the truths due to be set forth in their time. To "consider" these witnesses, means to gaze at them earnestly, to think about them, to recount their experiences, to let the mind dwell for a time on their fidelity and devotion to God. Their afflictions and persecutions were brought upon them through their faithfulness in declaring the truth that had been committed to them. Had they refrained from this, their pathway would have been an easier one, unattended by the special sufferings that came upon them.

Their experiences went to prove that "many are the afflictions of the righteous, but the Lord delivereth him out of them all." (Psa. 34:19) Their sacrifice was in every case a mighty demonstration of the power of God. Had they compromised with evil or with known error, their glory would have been sullied, and their example would not have been held up to us in the sacred writings. Had they run away from the witness God asked them to give, (deeming that a quiet life spent in meditation on holy things was amply sufficient for them) the Apostle Paul would not have illuminated the eleventh chapter of Hebrews with so many of their names. We can therefore set down as a part of sanctifying truth the record of what men and women have suffered because their hearts were sealed with the love of God, and because they let their light shine out in this dark world, in all ages of the past.

And what was the truth that sanctified these men of God in past time, even before Christ came to the

world? What was it in the first instance that turned them so fully to God and His service? Suppose we let some of them answer the question in their own words. David was one of them. Listen to what he says: "Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honor and majesty. Who coverest Thyself with light as with a garment: who stretcheth out the heavens like a curtain; who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind: . . . who laid the foundations of the earth, that it should not be removed forever . . . He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst . . . He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth the fruit of the earth . . . These all wait upon Thee; that Thou mayest give them their meat in due season . . . Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust . . . I will sing unto the Lord as long as I live: I will sing praises to my God while I have my being."

Appreciation of God's Plan Sanctifies

So here, then, are some of the potent truths that David found so sanctifying to his mind and heart—even the facts concerning creation and its wondrous works, all of which had been accomplished by the great wisdom and power of the eternal One. How he loved to meditate on the things that God had done, and on His daily providence that satisfied the needs of created beings! The Psalms are indeed effulgent in the light of these beautiful meditations, which helped to keep the Psalmist close to the Lord, so that he was called "a man after God's own heart."

Before his death Stephen declared some facts of truth that should have proved sanctifying in drawing the people to God in his day. He recalled the Lord's dealings with their nation, the miracles that had been wrought in their behalf, but reproached them with the fact that their fathers had spurned God's witnesses, and that they themselves were equally blameworthy; for they were actuated by the same spirit of hatred, jealousy and wrath. Had his listeners been right at heart, such an accusation would have drawn them to repentance, and would thus have proved a sanctifying portion to them.

When James turned the light of divine revelation on the prophecies concerning Christ, they were seen by the eye of faith to be replete with the grandest meaning. It enabled all the faithful ones to read the signs of the times, to behold the Messiah in His first advent, to see that His kingdom was not of this world, but was of the world to come, to accept Him as the "altogether lovely," "the chief among ten thousand." Such truth called them to consecration, to the leaving of the world, to the follow-

ing in the Master's footsteps. "Here is water, what doth hinder me to be baptized?" said the eunuch. "If thou believest with all thine heart, thou mayest." And he replied, "I believe that Jesus Christ is the Son of God." So he was baptized because he accepted the greatest, the most sanctifying truth due in his time.

Sanctify Them Through Thy Truth

But some one may say, "That is merely the beginning of the Christian's experience. In the case of the eunuch sanctification was really a future matter with him. His acceptance with Christ was merely his start on the road he was to run." And yet to such a statement we venture to reply that the most sanctifying fact that the Christian's life, whether at the beginning or at the end of his course, is his acceptance of Christ, his setting up of that matchless life as an example in all things, his dependence on the merit of that atoning sacrifice offered up by Jesus as the basis of his hope of salvation, and his acceptance of the love and devotion that animated the mind of the Redeemer. No one can remain sanctified if he loses sight of this essential fact. "Sanctify them through Thy truth," said the Master. But then He explained, "I am the truth."

The acceptance of Christ is such a mighty thing that it is well to let the mind dwell on its full import. I may pay a price for a picture to hang on my wall for visitors to behold, but do I behold it myself? Is it to *me* "a thing of beauty and a joy forever"? Have I grasped the thought which the artist has tried to convey in his workmanship? Do I appreciate the sublime theme that is portrayed before me? Does the comprehensiveness, the wonderful scope of the picture make an appeal? Have I beheld its marvelous technique, its beauteous color effects, its perspective, and all the elements of the glorious art which it reveals? And, above all, has the teaching of the picture struck home? Has the pure light of its verity penetrated into my heart? Has it given me something to carry with me through life? Have I made the picture mine?

It is good indeed to hang the picture of Christ in the gallery of one's mind, but it is still better to see that the heart and mind feed upon Him. Ah, here indeed is sanctifying truth. Let the mind feed on what Jesus was, on what He knew, on what He believed, on what He did. Let it get a focus upon the life of Jesus—the broadness of the Master's tolerance and compassion. Let it reflect on the fact that Jesus was on earth to spend and to be spent, that His ministry was a public one, that He rendered all the service possible for Him to render at that time. Let the mind travel to Calvary and behold the Saviour's wonderful, all-enduring love. Then let it go to the empty tomb and behold the evidence of the greatest victory ever gained—and in such things will be found a power that will uplift one into the realm of sanctification. Some one may say that these are but simple things. Simple they

may be, yet mighty as love is mighty, and sanctifying with the power of love and truth.

Truth is a Mighty Ocean

Chemically analyzed, one drop of water has the same atomic structure as the Atlantic Ocean; but the ocean is in places miles deep and is the home of innumerable piscatory inhabitants. The love of God is vast and deep, and one glance at the cross of Christ does not convey the full meaning to the mind of man. The meaning deepens as one continues to look at the cross, and also as life's experiences, interpreted in the light that shines from Calvary.

What truth has sanctified the followers of Jesus from Pentecost to the present time? Chiefly the truth that Christ is the revelation of God, and that faith in His death and resurrection is the power that saves. God has seen to it that this truth has been with His true people through the entire age. In the Harvest period of the age came a larger unfolding of truth, even that which had been shut up and sealed "unto the time of the end." Then came the light which revealed the real magnitude of the results of the sacrifice of Jesus—which disclosed the fact that it meant future deliverance for all the sons of earth, and the "first resurrection" for the Church of Christ. The fact that we were actually in the Harvest period was also driven home to us by the truth. It meant a special work to be done, a work of separating "wheat" from "tares," a realization that the age is drawing to a close, and the necessity of being about our Father's business.

It is good to know that there is a sanctifying power in the word of God today, when the influences of the forces of unrighteousness abound on every hand. The great sanctifying truth that God is love, shines out in all its superlative beauty. As our minds dwell on the wisdom of God in permitting the world to have a long experience with sin and its baneful results, as we think of His benevolence in providing the ransom price for mankind, as we meditate on His purpose to cleanse the earth from all its defilement of evil, to "give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness," to proclaim peace and righteousness and joy throughout every land—we are drawn closer to Him who is "too wise to err, too good to be unkind."

And we cannot draw closer to God without finding in "the secret place of the Most High" a great power of blessing and of sanctification. It seems to us that from Mount Zion, the mount of vision, the glorious place to which the Lord has drawn our steps, we are brought face to face with God Himself, because without a cloud to intervene, we can see all the wonderful and mighty things which He intends to do, not only for the church but for poor, fallen, groaning humanity. And these crystal-pure, radiant, incontrovertible verities, which reveal the

(Continued on page 33)

• THE EVERLASTING GOSPEL •

THE PRESENT PERIOD OF DEPRESSION AND ITS REMEDY

(An excerpt from "The Divine Plan of the Ages," written more than fifty years ago.)

THE DAY OF JEHOVAH

THE "Day of Jehovah" is the name of that period of time in which God's kingdom under Christ, is to be gradually "set up" in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Dan. 12:1; Matt. 24:21, 22.

It is called the "Day of Jehovah" because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all. Meantime, as false and imperfect views and systems fall, the standard of the new King will rise, and eventually He shall be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah's work to **set up** Christ's dominion; "**I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for Thy possession.**" (Psa. 2:8) "In the days of these kings shall the God of heaven set up a kingdom." (Dan. 2:44) The Ancient of days did sit, and there was brought before Him one like unto the Son of man, and there **was given Him** a dominion, that all kingdoms should serve and obey Him." (Dan. 7:9, 11, 14, 22, 27) Added to these is Paul's statement that, when Christ shall accomplish the object of His reign, "then shall the Son also himself be subject unto Him (the Father) that **put all things under Him.**"—1 Cor. 15:28.

This period is called the "Day of Vengeance of our God," and a "Day of Wrath." (Isa. 61:2, 63:1-4; Psa. 110:5) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which He operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. God's counsel to mankind has been continually rejected, except by the few; and,

as we have shown, He permitted them to have their own way and to drop Him and His counsels from their hearts. (Rom. 1:28) Nevertheless, viewed in another light, the trouble coming upon the world is the natural or legitimate result of sin, which God foresaw, and against which His counsels would have protected them, had they been followed.

The Apostle James points out this day of trouble, and tells of its being the result of differences between capital and labor. He says: "Come now, ye wealthy! wail ye, howling at your hardships that are coming upon you. Your wealth has rotted (lost its value), and your garments have become moth-eaten; your gold and silver have become rusted out, and their rust for a witness to you shall be, and shall eat your flesh as fire. Ye treasured it up in the last days. Behold! the wages of the workers who cut down your fields—that which has been kept back by reason of you (of your hoarding) is crying out; and the outcries of those who reaped, into the ears of the Lord of the whole people have entered." (Jas. 5:1-4) He adds that the class coming into the trouble has been used to luxury, obtained largely at the cost of others, among whom were some of the righteous, and out of them, because they resisted not, the very life had been crushed. The Apostle urges the "brethren" to bear patiently whatever their part may be, looking beyond, and expecting deliverance through the Lord. This very condition of things can now be seen approaching; and in the world, among those who are awake, "men's hearts are failing them for looking after the things that are coming on the earth."

Depression and Trouble Worldwide

All know the constant tendency of today is toward lower wages of labor, except where the prices are artificially sustained or advanced by labor combinations, strikes, etc.; and with the present sentiment of the masses, all can see it is but a question of time when the lowest point of endurance will be reached, and a revolt will surely result. This will alarm capital, which will be withdrawn from business and manufacturing channels and hoarded in vaults and treasuries, to eat itself up with charges of its protection in idleness, to the great annoyance of its owners. This in turn

will certainly produce bankruptcy, financial panic and business prostration, because all business of magnitude is now conducted largely on credit. The natural result of this will be to throw out of employment tens of thousands who are dependent on their wages for daily bread, and to fill the world with persons whose necessities will defy all law. Then it will be as described by the prophet (Ezek. 7:10-19), when the buyer need not rejoice nor the seller mourn; for trouble will be upon the entire multitude and there will be no security of property. Then all hands will be feeble and helpless to turn aside the trouble. They will cast their silver in the streets, and their gold will be removed. Their silver and their gold will not be able to deliver them in the day of the Lord's wrath.

Another Prophetic Testimony (Zeph. 1:11-18)

"Nigh is the great day of the Lord; it is nigh. Nearer and louder comes the uproar of the Day of the Lord. There the mighty shall shriek bitterly! That day is a day of wrath, a day of distress and anxiety, a day of wasting and desolation, a day of darkness and obscurity (uncertainty and foreboding, as well as present distress), a day of clouds (trouble) and tempestuous gloom, a day of the trumpet, which sounds throughout this day of trouble. And I will bring distress upon men, and they shall walk about as blind men (groping in uncertainty, not knowing what course to pursue), because they have sinned against Jehovah. Their blood shall be poured out as dust, and their flesh shall be as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath (though previously wealth could furnish ease and luxury), but the whole land shall be devoured by the fire of His zeal; for destruction, yea, quite sudden, will He prepare for all them (the wealthy) that dwell in the land." This destruction will destroy many of the wealthy in the sense that they will cease to be wealthy, though doubtless it will also involve the loss of many lives of all classes.

We shall not attempt to follow the prophets in their details, from various standpoints, of the trouble of that day, but shall follow briefly the thought last suggested by the prophet above, namely, the **devouring** of the whole earth with the fire of God's zeal. The prophet refers to the same fire, etc., again (Zeph. 3:8, 9), saying: "Wait ye upon Me, saith Jehovah, until the day that I rise up to the prey; for My decision is to gather the nations (peoples), to draw together the kingdoms, to pour upon them (the kingdoms) My indignation, even all My fierce anger. (The gathering of the peoples of all nations in common interest in opposition to present governments is growing; and the result will be a uniting of the kingdoms for common safety, so that the trouble will be upon all kingdoms, and all will fall.) For all the earth shall be devoured with the fire of My zeal. Yea (then, after this destruction of the kingdoms after this destruction of the present social order

in the fire of trouble), then will I turn unto the people a pure language (the pure word—uncontaminated by human tradition), that they may call upon the name of the Lord, to serve Him with one accord."

The "Fire" of This Day

This fire of God's zeal is a symbol, and a forceable one, representing the intensity of the trouble and the destruction that will envelop the whole earth. That it is not a literal fire, as some suppose, is evident from the fact that the people remain after it, and are blessed. That the people who remain are not saints, as some would suggest, is evident from the fact that they are then turned to serve the Lord, whereas the saints are turned already.

"The Day of the Lord will come as a thief in the night (unobservedly), in the which the heavens (present powers of the air, of which Satan is the chief or prince) shall pass away with a great (hissing) noise, and the elements shall melt with fervent heat; the earth (social organization) also, and the works that are therein (pride, rank aristocracy, royalty), shall be burned up. The heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we according to His promise, look for new heavens (the new spiritual power—Christ's kingdom) and a new earth" (earthly society organized on a new basis—on the basis of love and justice, rather than on might and oppression.)—2 Peter 3:6, 7, 10-13.

Throughout the Scriptures, **earth**, when used symbolically, represents society; **mountains** represent kingdoms; **heavens**, the powers of spiritual control; **seas**, the restless, turbulent, dissatisfied masses of the world. **Fire** represents the destruction of whatever is burned—tares, dross, earth (social organizations), or whatever it may be. And when **brimstone** is added to **fire** in the symbol, it intensifies the thought of destruction; for nothing is more deadly to all forms of life than the fumes of sulphur.

Who Shall Stand?

The Prophet Malachi (4:1) tells of this Day of the Lord under the same symbol. He says: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up . . . that it shall leave them neither root nor branch." Pride, and every other cause from which haughtiness and oppression could again spring forth will be entirely consumed by the great trouble of the Day of the Lord and by the after disciplines of the Millennial age—the last of which is described in Rev. 20:7-9.

Shaken As By a Tempest

In yet another way is this trouble of the Day of the Lord symbolically described. The Apostle shows (Heb. 12:26-29) that the inauguration of the Law Covenant at Sinai was typical of

the introduction of the New Covenant to the world at the opening of the Millennial age, or reign of Christ's Kingdom. He says that in the type God's voice shook the literal earth, but now He hath promised, saying, "Yet once for all (finally), I will shake not only the earth, but the heaven also." Concerning this the Apostle explains saying, "Now this (statement), Yet once for all, denotes the removal of the things shaken, because they are fabricated (false, made up, not true), so that the unshaken things (true, righteous things, only) may remain. Wherefore, seeing that we are to receive a Kingdom which cannot be shaken, let us hold fast the favor through which we may serve God actively, with reverence and fear; for (as it is written), our God is a consuming fire." Thus we see this apostle uses a storm to symbolize the trouble of this Day of the Lord, which he and others elsewhere refer to under the symbol of fire.

David, the prophet through whose Psalms God was pleased to foretell so much concerning our Lord at His first advent, gives some vivid descriptions of this Day of Trouble by which His glorious reign will be introduced; and He uses these various symbols—fire, storm and darkness—alternately and interchangeably, in his descriptions. Thus, for instance, he says (Psa. 50:3): "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." In Psa. 97:2-6: "Clouds and darkness are round about Him: righteousness and justice are the support of His throne. A fire goeth before Him and burneth up His enemies round about. His lightnings giveth light to the world; the earth seeth it and trembleth. The mountains melt away like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The (new) heavens (then) tell of His righteousness, and all the people see His glory." Psa. 46:6: "The people raged, the kingdoms were moved: He uttered His voice, the earth melted." Again (Psa. 110:2-6), "Rule Thou in the midst of Thine enemies . . . The Lord at Thy right hand shall crush kings in the day of His wrath. He will judge among the nations—there shall be fulness of corpses. He crusheth the heads (rulers) over many countries." Again (46:15), "God is our protection; . . . therefore we will not fear when the earth (society) is transformed, and when the fountains (kingdoms) are swept into the midst of the sea (swallowed up by the turbulent masses), when the waters thereof roar and are troubled (infuriated), when the mountains shake with the swellings thereof . . . God will help her (the Bride, the faithful 'little flock') at the dawning of the morning." And in the same Psalm, verses 6-10, the same story is re-stated in other symbols:—"The peoples rage, kingdoms are displaced: He letteth His voice be heard, the earth (society) melteth. Jehovah of hosts is with us, a Tower for us is the God of Jacob." Then, viewing the results of that time of trouble from beyond it, he adds:

"Come ye, behold the deeds of the Lord—what desolation He hath made in the earth . . . Desist (from your former ways, O people) and know (come to the knowledge) that I am God. I will be exalted among the peoples, I will be exalted in the earth." The "new earth" or new order and arrangement of society will exalt God and His law, as over and controlling all.

Another testimony in proof of the fact that the Day of the Lord will be a great day of trouble and of destruction to every form of evil (yet not a time of literal burning of the earth) is furnished in the last symbolic prophecy of the Bible. Referring to this time when the Lord will take His great power to reign, the storm and fire are thus described—"And the nations are enraged and Thy wrath come." (Rev. 11:17, 18) And again, "And out of His mouth proceeded a two-edged broadsword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of Almighty God. . . . And I saw the beast (symbolic), and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet. . . . These were cast alive into a lake of fire burning with brimstone."—Rev. 19:15, 19

Thus seen, the dominion of earth is to be placed in the hands of Christ by Jehovah ("the Ancient of days"), who shall "put all things under His feet." (1 Cor. 15:27) Thus enthroned over God's Kingdom, He must reign until He shall have put down all authority and power in conflict with the will of Jehovah. To the accomplishment of this great mission, the overthrow of the Gentile governments is first necessary; for the "kingdoms of this world," like the "prince of this world," will not surrender peaceably, but must be bound and restrained by force. And thus it is written, "To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all His saints."—Psalm 149:8, 9.

"Thy Kingdom Come"

As we thus view present governments from the standpoint of our Lord and of the Prophet Daniel, and realize their ferocious, destructive, beastly and selfish character, we long for the end of Gentile governments and joyfully look forward to that blessed time when the overcomers of the present age will be enthroned with their Head, to rule, bless and restore the groaning creation. Surely all of God's children can heartily pray with their Lord—"Thy Kingdom Come, thy will be done on earth as it is in heaven."

John, the forerunner and herald of our Lord Jesus, opened his mission with the announcement, "Repent ye; for the Kingdom of Heaven is at hand." (Matt. 3:2) The Lord commenced His ministry with the same announcement exactly

(Matt. 4:17); and the apostles were sent forth to preach the same message. (Matt. 10:7; Luke 9:1) Not only was the Kingdom the topic with which the Lord began His public ministry, but it was really the main topic of all His preaching—Luke 8:1; 4:13; 19:11.

Our Lord Jesus in His talks with His followers strengthened and encouraged their expectations of a coming Kingdom, saying to them, "I appoint unto you a Kingdom as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom, and sit on thrones, judging (ruling) the twelve tribes of Israel." (Luke 22:29,30) And, again, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." (Luke 12:32) And when, instead of being crowned and enthroned, their recognized King was crucified, His disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after His resurrection, they **had** "trusted that it had been He which should have redeemed Israel"—delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that His **sacrifice** was needful first of all before the kingdom could be established.—Luke 21:21-27.

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High ruleth over the kingdom of men, and giveth it to whomsoever He pleaseth." (Dan. 4:32) But God had a grander design than could have been accomplished by such a plan. Such a kingdom could have brought blessings which, however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessing of His kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam.

That in explaining the prophecies Jesus revived the disciple's hope of a coming Kingdom is evident from the fact that afterward, as He was leaving them, they inquired, "Lord, wilt thou at **this time** restore the Kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for **you** to know the **times and seasons** which the Father hath put in His own power."—Acts 1:6, 7.

True, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly Kingdom, even as many today err in an opposite direction in supposing it to be exclusively a heavenly Kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But He always held forth the idea

of a Kingdom, a Government, to be established in the earth and to rule among men. And He not only inspired in them a hope for a share in the Kingdom, but He also taught them to pray for its establishment—"Thy Kingdom come; Thy will be done on earth as it is in heaven."

Adam's Dominion to be Restored

In the first chapter of the Divine Revelation, God declares His purpose concerning His earthly creation and its government: "And God said, let Us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Thus the dominion of the earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the Lord, ruler or king of earth. This commission to multiply, and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let **them** have dominion," etc. Had the human race remained perfect and sinless, this dominion would have never passed out of its hands.

Although in Eden man lost his right to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth according to his own ideas and ability, until God's due time for Him whose right it is to take the dominion which He purchased.

Our Lord's death redeemed or purchased not only man, but also all his original inheritance, including the dominion of earth. Having purchased it, the title is now in Him; He is now the rightful heir, and in due time, and shortly, He will take possession of His purchase. (Eph. 1:14) But as He bought man not for the sake of holding him as His slave, but that He might restore him to his former estate, so with the dominion of earth: He purchased it and all of man's original blessings for the purpose of restoring them when man is again made capable of exercising them in harmony with the will of God. Hence the reign of Messiah on earth will not be everlasting. It will continue only until, by His strong iron rule, He will have put down all rebellion and insubordination, and restored the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the Kingdom of God on earth, under man God's appointed representative.

During the Jewish age God organized the people of Israel as His Kingdom, under Moses and the Judges—a sort of Republic—but it was typical only. And the more despotic rule afterward established, especially under David and Solomon, was in some respects typical of the Kingdom promised, when Messiah should reign. Unlike the sur-

rounding nations, Israel had Jehovah for their King, and their rulers nominally served under Him, as we learn from Psalm 78:10, 11. This is quite definitely stated in 1 Chron. 11:8 and 1 Chron. 29:23, where Israel is called "the Kingdom of the Lord," and where it is said that Solomon "sat on the throne of the Lord, instead of David his father," who sat upon or exercised the rule of the same throne for the forty years previous, following Saul, the first king.

Israel's Typical Kingdom Overturned

When the people of Israel transgressed against the Lord, He chastised them repeatedly, until finally He took away their kingdom entirely. In the days of Zedekiah, the last who reigned of the line of David, the scepter of royal power was removed. There the typical kingdom of God was overthrown.

God's decision relative to the matter is expressed in the words, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem and take off the crown: this shall not be the same . . . I will overturn, overturn, overturn it; and it shall be no more, until He come, whose right it is; and I will give it Him." (Ezek. 21:25-27) In fulfillment of this prophecy the king of Babylon came against Israel, took the people captive and removed their king. Though afterward restored to national existence by Cyrus the Persian, they were subjects and tribute payers to the successive empires of Medo-Persia, Greece and Rome, down to the final destruction of their nationality, A. D. 70, since which time they have been scattered among all nations.

The kingdom of Israel is the only one, since the fall, which God ever recognized as in any way representing His government, laws, etc. There had been many nations before theirs, but no other could rightfully claim God as its founder, or that its rulers were God's representatives. When the diadem was taken from Zedekiah and the kingdom of Israel was overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. Thus, inferentially, all other kingdoms in power until the re-establishment of God's Kingdom are branded "kingdoms of this world," under the "prince of this world;" and hence any claims put forth by any of them to being kingdoms of God are spurious. Nor was this Kingdom of God "set up" at the first advent of Christ. (Luke 19:12) Then and since then God has been selecting from the world those who shall be accounted worthy to reign with Christ as joint-heirs of that throne. Not until His second advent will Christ take the Kingdom, the power and the glory, and reign Lord of all.

Other kingdoms than that of Israel are Scripturally called heathen or Gentile kingdoms—"the kingdoms of this world," under the "prince of this world"—Satan. The removal of God's kingdom

in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs He specially supervised. The Gentile governments God recognized indirectly, in that He publicly declares His decree (Luke 21:24) that during the interregnum the control of Jerusalem and the world should be exercised by Gentile governments.

This intervening period of time between the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles." And these "times" or years, during which the "kingdoms of this world" are permitted to rule, are fixed and limited, and the time of the re-establishment of God's Kingdom under Messiah is equally fixed and marked in Scripture.

Serious has been the error introduced into the nominal Christian Church, which misinterprets this promised Kingdom to mean merely the Church nominal in its present condition, and its work merely a work of grace in the hearts of believers; and to such an extreme has this error been carried that the present unholy alliance and reign of the Church nominal with the world is believed by many to be the reign of the Kingdom of God on the earth.

"Christendom" a Misnomer

God never approved the calling of these kingdoms by the name of Christ. Deceived by the Church nominal, these nations are sailing under false colors, claiming to be what they are not. Their only title, aside from the vote of the people, is in God's limited grant, spoken to Nebuchadnezzar—until He come whose right the dominion is.

The claim that these imperfect kingdoms, with their imperfect laws and often selfish and vicious rulers, are the "kingdoms of our Lord and His Anointed" is a gross libel upon the true Kingdom of Christ, before which they must shortly fall, and upon its "Prince of Peace" and righteous rulers.—Isa. 22:1.

The world is fast coming to realize that the "kingdoms of this world" are not Christlike, and that their claim to be of Christ's appointment is not unquestionable. Men are beginning to use their reasoning powers on this and similar questions; and they will act out their convictions so much more violently, as they come to realize that a deception has been practiced upon them in the name of the God of justice and the Prince of Peace. In fact, the tendency with many is to conclude that Christianity itself is an imposition without foundation, leagued with civil rulers, its aim is merely to hold in check the liberties of the masses.

O that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established in the earth.



DAVID AND GOLIATH

UNCLE EB began, "Well, children, I believe I promised to tell you more about King Saul. I also want to tell you about his successor, King David."

"King Saul led the people to battle and defeated their enemies, and for awhile proved himself to be a very able king; but after a time he began to displease the Lord. On one occasion, in order to secure a victory over the Philistines, he offered up certain sacrifices, which he had no right to do; and Samuel rebuked him for this and told him that the Lord would take away his kingdom, for the act which he had committed was one of impiety and showed that he lacked a proper respect for God's arrangements."

"On another occasion, when Saul had been told to completely destroy the enemy and their cattle and flocks as well, he preserved the best of these for sacrifice. He also saved Agag, the king of the Amalekites, alive, probably to heap indignation upon him. Again the Prophet Samuel told the king that he had done wrong, and that the kingdom would surely pass away from him."

"Then God told Samuel to anoint someone else to be king. Living at Bethlehem was a man named Jesse, who had eight sons. The youngest son was a shepherd, who took care of the sheep in the fields. His name was David. And the Lord had Samuel go to Bethlehem and anoint this young man to be king."

"But when Samuel went to Bethlehem he called for all the sons of Jesse to pass before him, because he did not then know which one of them was the Lord's choice. Some of them were very fine, tall, handsome-looking men, but the Lord did not choose any of them. At length seven sons had passed before the prophet. Then Samuel asked, 'Have you no more sons?' 'Yes, I have one more,' said Jesse; 'but he is just a mere lad, and is attending the sheep in the field.' Then said Samuel, 'Go and bring him to me.'"

"So David was sent for, and he came into the presence of Samuel. He was of noble bearing and had a very beautiful countenance. And the Lord said to Samuel, 'Arise and anoint him, for this is he.'"

"Then the man of God arose and poured upon the head of David the holy anointing oil; and forthwith the spirit of the Lord came upon David, and remained with him. At that same time the spirit of the Lord departed from king Saul, and an evil spirit came upon him which greatly troubled him the remainder of his life."

"Uncle Eb," asked John, "what was this evil spirit?"

"Why, it was a spirit of sadness and dejection," replied Uncle Eb. "Saul felt, as we say, down-

hearted, to know that God was displeased with him and that he was to lose the throne. He no longer felt buoyed up by a realization that God was with him and was directing the affairs of the kingdom, as he had in the past."

"Saul's counsellors advised him to try music as a cure for his evil spirit. They suggested that if he were to have someone play on the harp every day, it would cheer him up. King Saul thought this a very good idea, and told them to secure a skillful harp player and bring him to the king's court. One of the royal servants then mentioned David, the son of Jesse, as being a very clever musician. Immediately king Saul sent a message to Jesse, commanding him to send his son David to the royal palace."

"When David came in before Saul, the king was greatly pleased with his appearance. He was given a harp, to test his musical ability; and he played so sweetly that his royal listener was delighted. He told David that he would be asked to play for him whenever necessary, for his fine music had dispelled the king's sadness. Then Saul arose to go forth feeling like a new man."

"Just then a great test was about to come to the king of Israel. The Philistines, who were enemies of the nation of Israel, had gathered together at a certain place to battle. Then King Saul and the army of Israel went forth and took up a position at Elah, and prepared to defend themselves against an attack. The Philistines stood on a mountain on one side, and the Israelites stood on a mountain on the other, there being a valley between them."

"Now, as the King of Israel proudly rode at the head of his army, he seemed to be a mighty man. I have a book here called 'The Throne of David,' and from its pages I wish to read to you an imaginary but no doubt quite accurate description of King Saul when he was all equipped in martial array. The writer says: 'He was a noble object as he sat there in his war saddle fully armed. He wore a coat of scale-mail, which fitted his noble form so flexibly and elastically as to show not only the shape of the wearer but even the contour of his superb limbs, and the development of his muscles. At his thigh hung the royal scabbard of lion's hide, covered with plates of silver; while around it coiled a brassen serpent, in many a carved fold. The heavy sword, four feet in length, was shut within the sheath, but its massive ivory handle was adorned with two lion's heads. Chains of bronze held the sword and scabbard to a broad belt, embossed and set with studs of gold and precious stones.'

"Over his majestic shoulder hung open on the

breast a short mantle of purple silk, worked with threads of blue, red and gold, in rich devices of scarlet pomegranates and other fruits, entwined with vines. About his neck was clasped a collar, ornamented with brilliant pearls. His royal helmet of polished brass imparted, by its height and graceful form, dignity to the wearer, being encircled with a band of gold, on which were inscribed sacred words. A cloud of eagle's plumage danced from the superb crest. The visor was raised, and revealed his majestic countenance, which, though pale and sad, was that of a warrior-king. At his saddle-bow hung a ponderous battle ax, and by a leather thong swung a heavy mace with a carved wolf's head. His mounted armor-bearer carried his large embossed shield, javelin and spear, with his royal quiver of arrows at his back. The noble animal on which the stately king sat wore housings of mail and plumes, while colored tassels with silver bells adorned his crested head, and shook with constant ringing as impatiently the charger champed his golden bit.

"The proud king of Israel, thus in full battle array, had taken up a very strong position, partly on the hillside and partly on the plain, and had decided to remain there until the enemy should come forth to attack him. Down in the valley, between the two armies, flowed a sparkling brook, so that thirsty soldiers from both sides occasionally went to draw water in perfect safety; for this was considered neutral ground so long as neither side had begun to give battle.

"One morning King Saul shut himself up in his tent, and it was rumored that the evil spirit was again upon him. As we today might express the matter, he had the 'blues.' He seemed to have lost all his military spirit, all his courage. A deep, dark despair had settled upon him. He appeared like one wounded in soul and engulfed in shades of night, to whom could come no healing, no help of any kind. Out in the army many took alarm at the king's condition; while Jonathan, the king's son and crown prince, did all in his power to impart cheer to the drooping hearts of the soldiers of Israel. It was a time of general gloom, and the men knew not which way to look for help; their morale was at a low ebb.

"Then there came out of the camp of the Philistines a great champion warrior, in reality the Philistine monarch himself. In stature and in strength he was a giant, a monster, who seemed to be nearly eleven feet high. He wore a brazen helmet upon his head, and his body was protected by a coat of mail woven of scales of brass riveted together. His two-edged sword was quite a weight for an ordinary man to lift. The staff of his spear was like a weaver's beam. His voice was enough to strike terror to the hearts of all who heard him. If Paul will now read to us from the 17th chapter of 1st Samuel, from verses 8 to 11, we'll hear what this mighty Philistine giant and champion, whose name was Goliath, had to say."

Almost immediately Paul found the chapter and began to read: "And he stood and cried unto the armies of Israel, and said unto them, Why are ye

come out to set your battle in array? Am not I a Philistine, and ye servants of Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants, but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day: give me a man that we may fight together. And when Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid."

"Now," explained Uncle Eb, "after Goliath had uttered these challenging words he went back to his camp. And the next day he came forth again, and said the same thing. And this challenge was repeated by him both night and morning for forty days. My, but the Israelites were scared! They had never seen such a giant of a man before. No single man, except perhaps Saul himself, could hope to successfully meet him in battle. And as for Saul, he was helpless, for the evil spirit was upon him, and he sat listlessly in his tent. So the army of Israel was in a sorry plight.

"And where was young David all this time? I hope we haven't forgotten about him. He returned home to his father's house, and found that three of his brothers had gone to help Saul in his war with the Philistines. So David resumed his work of attending sheep. One day Jesse, David's father, asked the lad to go to the camp of the Israelites and carry some cheese and corn and bread to the company of soldiers in which his brothers were serving. So David arose early in the morning and left the sheep and journeyed forth and came to the encampment of Israel.

"David found his brothers and talked with them. I suppose they asked him all about things at home, and about their father. And while they were conversing together, the giant Goliath came forth again, as he had been doing every day; and once more he belloved forth his defiance to the hosts of Israel.

"David was astonished, and said to the soldiers who stood by him, 'What shall be done to the man who kills this giant and takes away the reproach from Israel? For who is this man that he should defy the armies of the living God?'

"And the soldiers replied, 'Any man who kills this giant, the king will enrich, and will give him his daughter to wife, and will make his father's house free in Israel.'

"Eliab, the eldest brother of David, heard the youth's talk; and he began to mock and chide David, saying, 'Why have you left our father's sheep in the wilderness? I know the pride of your heart. You have run off down here just to see the battle. You should go back where you belong.'

"But when the other soldiers heard David talking so courageously, they reported the matter to Saul. Then the king sent for the shepherd boy of Bethlehem to come to his tent. When Saul saw him he did not remember that David was the harpist who had

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International Sunday School Lessons

JESUS ON THE CROSS

June 10: Matt. 27: 33-50

And when they were come unto a place called Golgotha, that is to say, a place of a skull.

They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

And sitting down, they watched Him there;

And set over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with Him: one on the right hand, and another on the left.

And they that passed by reviled Him, wagging their heads,

And saying, Thou that destroyest the temple and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking Him, with the scribes and elders, said,

He saved others; Himself He cannot save. If He be the King of Israel let Him now come down from the cross, and we will believe Him.

He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God.

The thieves also, which were crucified with Him, cast the same in His teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

The rest said, Let be, let us see whether Elias will come and save Him.

Jesus, when He had cried again with a loud voice, yielded up the ghost.

GOLDEN TEXT: Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross despising the shame, and is set down at the right hand of the throne of God.—Heb. 12: 2.

WHEN Jesus lived on earth He said on one occasion, "He that hath seen me hath seen the Father." He did not mean He was one in substance with the Father, for He said, "My Father is greater than I." (John 14:28) What He did mean was that He embodied the attributes and character possessed by the heavenly Father. Those who saw Jesus saw that the Father was like Him in character.

Jesus stood on earth as a living exemplification of the great law of love. He taught mercy, justice, forgiveness and sympathy. He held up the truth, He pointed to the highest and holiest of things. And yet, He was killed as a malefactor. Ignominy shame and torture were heaped upon Him; and a real criminal was released so that Jesus might be put to death.

Solomon truly said, "Jealousy is cruel as the grave." It was jealousy of His growing power and popularity that caused Jesus to be slain. His virtue, His purity, His innocence, counted as nothing with those Jewish rulers in comparison with their own prestige and importance; and truth was a thing that they had removed far from their thoughts.

And so, because of the wickedness of man, the Scriptures were fulfilled which said, "Many bulls have compassed Me: strong bulls of Bashan have beset Me round. They gaped upon Me with their mouths, as a ravening and a roaring lion. . . . The assembly of the wicked have enclosed Me: they pierced My hands and My feet. . . . They part My garments among them, and cast lots upon My vesture."—Psa. 22.

The sacrifice of Jesus was entirely voluntary. On one occasion He said, "No man taketh My life from Me; I have power to lay it down, and I have power to take it up again. This power have I received of My Father." Then He said, "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He would die." (John 12:31, 32) So He knew beforehand what was to take place, and did not try to avoid His sacrificial death, for He knew that in all things the Scriptures must be fulfilled.

When the crosses stood on Calvary's hill, one of the thieves who were crucified with Jesus, said, "Lord, remember me when Thou comest into Thy kingdom." And the Master replied to him, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

In the King James rendering of the foregoing text the translators have placed the comma before the word today instead of after it, and thus have given rise to the erroneous belief that Jesus went to a place called Paradise that day. But the Scriptures assure us that Jesus died and went into the grave. Paradise has not yet come; that will be the divine Kingdom which is coming to earth. When it is established, that thief and all mankind will enjoy its blessings, even as Jesus foretold.

QUESTIONS:

What prophets foretold the death of Jesus?

Exactly what causes led to the death of Jesus?

What had the Master meant by saying, "Destroy this temple and in three days I will raise it up?"

What did Jesus mean by crying out to ask if God had forsaken Him?

What is the meaning of, "Verily I say unto thee today, thou shalt be with Me in Paradise?" What is Paradise??

THE RISEN LORD AND THE GREAT COMMISSION

June 17: Matt. 28: 1-10; 16-20

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and become as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold He goeth before you into

Galilee; there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him . . .

Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

GOLDEN TEXT: Go ye therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28: 19, 20.

IF THE death of Jesus was the greatest apparent triumph that Satan had ever achieved, the resurrection of Jesus must have been the greatest disappointment that he had ever experienced. When the Saviour died, the hopes of the disciples were all dashed to the ground; for they had hoped that He would redeem Israel, delivering that nation from the Roman yoke.

Perhaps up to the very last they had hoped that He would work some mighty miracle, and save Himself from His enemies. But when He actually yielded Himself up and finally expired, they must have been terribly dismayed. Truly the light that had shone into their lives had been extinguished, and a darkness that could be felt had come upon them.

The rulers of the Jews had taken every precaution to preclude any report of the resurrection of Jesus. They had placed a guard before the tomb, and the tomb itself was sealed. But futile were their efforts indeed. The time had come for Jesus to arise from the prison house of the grave.

“Vainly they watch His bed,
Jesus, my Saviour;
Vainly they seal the dead,
Jesus, my Lord!

Up from the grave He arose,
With a mighty triumph o’er His
foes.

He arose a victor from the dark domain,
And He lives forever with His saints to reign.

He arose, He arose,
Hallelujah! Christ arose!”

The angel of God came and rolled away the stone. “His countenance was like lightning, and His raiment white as snow. And for fear of Him the keepers did shake and become as dead men.” Jesus was no longer there. All the agony and the shame were now things of the past. He was no longer in the tomb; He had a glorious heavenly body; He was beyond the power of death, and beyond the power of men to harm Him forever more.

Mary Magdalene and the other Mary go with spices to the sepulchre. The stone is rolled away and the body is gone. “Why seek ye the living among the dead?” asked the angel. “He is not here, He is risen, as He said.” Later Mary sees Him, and takes Him for the gardener; but He says to her, “Mary.” Then she knows Him. She is about to embrace Him, but He says to her, “Touch Me not, for I am not ascended to My Father and your Father, to my God and your God.”

Later in the day Jesus meets two of the disciples going to Emmaus. He was very sad and the stranger enquires the cause of this. Then He informs them that those things had to be just the way they were; and beginning away back with the earliest of the prophets, He expounds to them the prophecies relating to Himself.

When they arrive at their destination, they ask this stranger to enter their quiet home. This He does; and at the supper table, while conversing with them, He suddenly vanishes out of their sight. He is no longer a man, but is a glorious spiritual being, with power to appear like a gardener, or like a stranger whom the disciples did not know. But they know Him now, and they hasten to tell the other disciples.

In Rev. 1: 18 we read, “I am He that liveth and was dead, and behold I am alive forever more, and have the keys of death and hades.” Jesus appeared some ten or eleven times to His disciples after His resurrection; and then, after forty days on earth, He ascended up to heaven. Some day ere long He will open the graves with His mighty keys, and release millions of the human race.

QUESTIONS:

What do the writers of the New Testament say about the resurrection of Jesus as a necessary part of God’s plan?

How can we reconcile the different accounts of the resurrection?

Describe the journey to Emmaus?

How do you explain the fact that the disciples did not know Jesus as He walked with them after His resurrection?

What commission did the Master give to His followers? Does this commission imply that all nations would be converted before His second coming?

THE KINGDOM OF GOD

June 24: Rev. 5: 6-14

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

And every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

GOLDEN TEXT: Of His Kingdom there shall be no end.—Luke 1: 33

THE fifth chapter of Revelation opens with an account of how John beheld the scroll or book of the divine plan sealed with seven seals. An angel asks the question, “Who is able to open the book and

to loose the seals thereof?" When no one was found to do this, John wept. Then one of the elders said, "Weep not; behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seals thereof."

Then it was that John saw the Lamb who took the book out of the hand of him who sat on the throne, and opened the seals, one after the other.

That the great Plan of God was veiled in mystery until after Jesus had done his sacrificial work, we know for a certainty. The very followers of the Master did not know why He had to die, until the matter was clearly revealed to them by the Lord after His resurrection. The Apostle Paul speaks of the "mystery hid from ages and from generations, now made manifest to His saints, which is Christ in you, the hope of glory."—Col. 1: 26, 27.

Then again he says, "This is a great mystery: but I speak concerning Christ and the church." (Col. 3: 32) After Jesus ascended up on high, He had the privilege of unfolding this mystery, breaking the great seals of the divine scroll and giving out the light of truth to the church of God. Of all the beings in heaven and on earth, He was the one whom God found worthy to do this work.

Some students of the Bible believe that the "four beasts" are the four attributes of Jehovah God, all perfectly coordinated, and all working in perfect harmony. These are love, justice, wisdom and power. This is a very highly symbolic picture; but when, through our study of the Word of God, we come to an appreciation of the divine attributes, seeing them all shining out in the plan of the ages, we find that they all show forth the praises of God. Likewise they all declare that Jesus was the one worthy to open the seals of the book of divine revelation.

Some believe that the twenty-four elders referred to were the twenty-four prophets of the Old Testament who foretold of the coming of Christ. These began with Jacob and ended with John the Baptist. The word "us" in verse 9 is not in the original Greek text. It is a word that the translators have supplied.

The statement, "We shall reign on the earth," reads in the Greek, "They shall reign on the earth;" the form of the verb being the third person plural of the future tense. Weymouth, the Diaglott, the A. S.

V., and other translations give the third person of the verb in this statement.

So evidently the twenty-four elders are not the "bride" class, since the "bride" class will reign on the earth; and the twenty-four elders are testifying of others than themselves, that they will reign on the earth.

In the light of the outcome of God's glorious plan, the apostle saw every creature in heaven and on earth saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" This is a vision of the future, when the earth will be purged from all its corruption and will be filled with the glory of God, and when all men found worthy of existence shall rejoice in peace, happiness and life.

QUESTIONS:

What did the scroll or book that John saw represent? What writing was on the back of the scroll, and what was inside?

Why was Jesus the only one found worthy to open this scroll?

Give the correct rendering of Rev. 5: 9, 10?

What may the four beasts represent? And what are the twenty-four elders?

Explain verse 13. When will the fulfillment of this take place?

AHIJAH AND THE DIVIDED KINGDOM

July 1: 1 Kings 2; 29-39

And it came to pass at the time when Jereboam went out to Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself in a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him and rent it in twelve pieces:

And he said to Jereboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee:

But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.

Because that they have forsaken me, and have worshipped Astoreth the goddess of the Zidonians, Cheosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his father.

Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom

I chose, because he kept My commandments and My statutes:

But will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there.

And it shall be, if thou wilt hearken reign according to all that thy soul desireth, and shalt be king over Israel.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee.

And I will for this afflict the seed of David, but not forever.

GOLDEN TEXT: Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16: 18.

THE promise of the Messianic Kingdom through Solomon's line was purely conditional. The Lord had said regarding Solomon: "I will establish his kingdom forever, if he will be content to do My statutes and My judgments as at this day." (1 Chron. 28: 5-7) And again He said: "If thy children take heed to their way, to walk before Me in truth, with all their heart and with all their soul, there shall not fail thee, a man from the throne of Israel."—1 Kings 2: 4.

"And thou Solomon, My son, know thou the God of thy father, and serve Him with a perfect heart . . . If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever."—1 Chron. 28: 9.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel . . . Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee and thou hast not kept My covenant and My statutes which I commanded thee, I will surely rend the kingdom from thee . . . Nevertheless in thy days I will not do it—for David thy father's sake; but I will rend it out of the hand of thy son, Howbeit I will not rend away all the kingdom."—1 Kings 11: 9-13.

After Solomon's death ten tribes were rent away from the Solomonic line. These refused to own allegiance to Rehoboam, who had acted wickedly and foolishly, increasing the burdens of the people beyond their willingness to endure such oppression. The last three kings of Solomon's line were Jeho-

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TALKING THINGS OVER



THE DAWN PUBLISHERS have on the press now what will be a 128-page book, entitled "God and Reason," and which has been prepared for the purpose of creating a desire on the part of the general reading public to investigate more fully the truths of the divine plan. Although it discusses briefly the various doctrines of the truth it is not intended to be a substitute for the book, *The Divine Plan of the Ages*, so favorably known to many of our readers.

It contains a summary of the important fulfillments of prophecy, especially as they have occurred since the close of the Gentile Times in 1914. It discusses briefly the subjects of hell, the trinity, the judgment day, the end of the world, and other doctrines of the Bible that are frequently misunderstood. It strips the truth of much of the traditional superstition that has prevented the thinker from finding it a subject of real interest. It reveals the hope of the Christian today, and points forward to the hope of the world in the future. The concluding chapter is intended to encourage the reader to faithfully adhere to the high standards of righteousness contained in the Bible, and to put into practice in his own life the principles of unselfishness. We have submitted proofs of the book to a number of brethren and classes throughout the country and the responses have been enthusiastic. The secretary of a class in the state of Ohio writes as follows:

"The brethren who read the galley proofs of the book presented the matter to the brethren at our regular congregational meeting, and the class, by unanimous vote, expressed their approval of its publication."

A Brother from the state of Washington, writes:

"I received yesterday your card of the 10th, also the galley proofs to which it referred. I immediately commenced the reading of the proofs, and became so interested in the splendid presentation of the divine plan, together with the citations of prophetic fulfillment of important features thereof, that I continued reading until the finish.

"You ask me to read and give my opinion of its merit. I have read it once as stated, and expect to read it many times, as it concisely embraces the fundamental and other features of the truth in such an understanding and inspiring manner as to arouse one's interest, and an appeal to his reasoning faculties. I know of no better way to lead people into truth than by a friendly appeal to reason. I am confident that the publication of these proofs, distributed in book or magazine form, will prove a valuable means to that end. I surely hope that this may be done, as the world today is in need of the real comfort of the eternal truth of God's Word. Praying the Lord's blessing upon your efforts in the presentations of His truth, and with warm Christian love, I am your brother by His grace."

The following letter is from California:

"I wish to acknowledge receipt of the galley proofs of the new booklet. Three of us have already read it and the fourth is about through with it now. We feel that it is indeed a very splendid outline, packed full of appeal that should take strongly with anyone that has half an ear to hear. We sincerely believe it will prove a splendid aid in the efforts to bring the truth to the people, for the mes-

sage is presented in such logical and progressive order. The points treated carry an appeal that should strike the fancy of many. The submission of proof is clearcut and forceful, with up-to-the-minute developments in world affairs, together with Biblical prophecy.

"We rejoice to see this booklet coming. Many of our brethren have presented these views from the public platform, and the arguments have always been effective. To now be able to offer it in print will be a big help in our effort to spread the Kingdom message."

The book will be published in two bindings—a popular edition for general distribution, and a library edition for those who will desire a permanent copy for the home, or for use as a gift, etc. The popular edition will wholesale in lots of 100 or more, for 10 cents—carrying charges collect. In lots of 10 to 100 the price will be 15 cents—prepaid. Single copies 20 cents. Orders for the popular edition will be accepted now, and may be filled before the end of the month. There is no new truth in the book—merely the old truth in an up-to-date setting. It is being published in the sincere hope that it may be the means of causing many to study the glorious divine plan in detail as we have it set forth in the *Studies in the Scriptures*. Orders should be addressed to THE DAWN, 251 Washington Street, Brooklyn, N. Y.

An Interesting Report

Brother W. N. Woodworth, collaborer in the ministry as it is being conducted by the brethren of THE DAWN, has recently returned from a month's pilgrim trip through the Middle West, and submits the following report and observations:

"One of the most interesting as well as encouraging things in connection with a trip of this kind is the enthusiastic manner in which the friends in each place make request that their love and greetings be conveyed to the Israel of God in other places. It is possible of course that such expressions of love and greetings can become a mere matter of habit, or of form, but it was not so on this trip. The friends evinced a real interest and concern for their brethren in all parts of the field. Never have I witnessed such interest more vital and wholehearted. Surely the spirit of the Lord is working among His people, bringing them into a closer unity with each other and with Him. I am sure that the friends whom I visited will be glad to have their love extended to all the readers of THE DAWN.

"In ten of the cities visited the friends had arranged for public meetings, and while none of these were large, yet for the amount of advertising that was possible the attendance was remarkably good. It has been my privilege for twenty-five years to be associated in one way or another with the public ministry of the truth, and in all that time I have not seen better interest in the message than what

is now manifested on the part of those who attend public meetings. In nearly every place where a continuous effort has been made over a period of a year or more, new interest has developed. Friends in one class report that thirteen new ones have come into the truth as a result of their small efforts during the last two years. But while the results in new interest are encouraging, the most important thing is the wholesome reaction in our own lives when we endeavor, in obedience to the divine command, to let our light shine out for the blessing of others. That he who waters shall himself also be watered is a principle of divine law which is unchangeable; and it is a noteworthy fact, that where there is no desire to share the truth and its blessings with others, spirituality is at a low ebb, and frequently false doctrines and unimportant hobbies have crowded out the glorious and eternal verities of the gospel. Never has this fact been impressed upon my mind so vividly as during this trip.

"The arranged schedule gave me the opportunity of attending two conventions—one at Chicago, Ill., and the other at Saginaw, Mich. The Christian love and enthusiasm of the friends at both of these places were indeed inspiring. The Chicago convention was arranged by the Chicago Bible Students, and the peak attendance was approximately two hundred. The Chicago friends have decided to hold a one-day convention on the first Sunday of each quarter, which means that the next one will be on the first Sunday of July. This regular, quarterly gathering of the saints should do much in the way of bringing spiritual encouragement and help to many of the friends in the Middle West. Doubtless both the attendance and interest will increase as the friends become better acquainted with them.

"The convention at Saginaw, Mich., was the regular monthly gathering of Bible Students in that vicinity. Brother Lutz, of Jackson, gave an inspiring talk on the 'Unity of the Spirit,' and I shall never forget the way he told of his experiences in looking up the scattered 'dear ones' in Jackson and vicinity, and of the great blessing he received in organizing a little class in that city. It was doubly interesting to me when I realized that in hundreds of cities and towns throughout the entire country there are likewise many of these 'dear ones' who could be reached and comforted by those who have enough of the spirit of the Lord to be willing to make a sacrifice in order to serve their brethren. We are enjoined to lay down our lives for the brethren, so let us continue to pray for opportunities and grace to do. Surely there are many of our brethren in need of spiritual help and encouragement now.

"Generally speaking, I found the friends more determined than ever to hold to the truth as we have learned it, and have been assured of it; and where the truth is held in love and in purity, the spirit of the Lord reigns. Nothing but divine truth can produce real growth in grace and an increased filling of the holy spirit. Here and there is one who is endeavoring to rejoice in some recently discovered

'new light,' but an examination of what they have usually reveals that the supposed increased understanding of God and the truth is merely a re-hash of some one or more of the old doctrines of Babylon.

"It is indeed true that Satan appears as an angel of light, and his methods today are not unlike they have always been. He has several very definite methods of attack. One is through fear. Another is hypnotic—represented in a constant repetition of a single thought until the reader actually believes it is so. Satan also attacks through an appeal to the emotions, and others he lures by showing them what a wonderfully intellectual gospel he has to offer. The only safeguard against these and other tactics of the adversary is loyalty to and appreciation of the simplicity of the gospel of Christ—the divine plan of the ages. May the dear Lord keep us all humble before Him, and fully appreciative of the truth He has restored to His people in this harvest period."

The Boston Convention

A very blessed and profitable season was spent during the week-end of April 29, when the Associated Bible Students of Boston met in convention. Friends came from all the surrounding classes to partake of the blessing with us. A hearty welcome was extended to the conventioners on Saturday by Brother W. J. Davis, of Boston. This was followed by a discourse by Brother C. P. Bridges, who spoke on "Means Unto the End." He dwelt on the varied experiences of those whom the Lord is fitting for further blessing and service, and the necessity of learning the lessons that these experiences are designed, in the Lord's providence, to teach.

Brother H. H. Eddy, of Providence, discoursed on the theme of "Mansions." He made it plain that there are mansions this side the veil, and that now the Lord's children are sitting together with Christ in heavenly places, and that Christ abides in them by His spirit. At 6:30 Saturday evening Brother Blackburn, of Toronto, spoke on "The Four Aspects of the Christian's Experience." He especially stressed the vital facts of Christianity. He urged the friends to keep the real object of their calling uppermost in mind, and to develop an appreciation for all their circumstances and opportunities as a means to the attainment of the final end. The present inheritance of joy, rest, peace, strength and spiritual enrichment was also stressed as being something to be fervently sought after in daily life.

Brother Walter Sargeant being unable to be present as expected, Brother George Wilson of Pittsburgh kindly consented to take his place on the program Saturday evening, hastening from New York in order to meet this emergency. Brother Wilson spoke on "Love," reading from 1 Cor. 13. He emphasized the importance of love in all its manifested operations, reminding the friends that love is the sum of all the Christian graces. This message was a blessing to all present.

Sunday morning's session opened up with a "Prayer, Praise and Testimony" meeting, conducted

by Brother Margeeson. Many friends took part in this exercise, expressing their joy in the Lord and praising Him for His loving care over them.

At 1:30 Brother Friese, of Springfield, gave one of his spiritually helpful talks, bringing to our attention many Scriptures, with words of cheer and comfort, exhorting faithfulness to the Lord and to the truth. The various talks to the brethren were of a character tending to build up the new creature in Christ Jesus. It was blessed to hear them.

Then, on Sunday afternoon, came the public discourse, which drew out about three hundred persons, many of whom were strangers, who manifested great interest in the subject which was most ably presented by Brother Wilson. The theme was, "Christ's Return Solves World Problems." The points set forth caused many to hand in their names for literature. The meeting had been advertised in the papers, and about 5000 folders had been distributed; and the results were gratifying.

Sunday's closing talk to the friends, on "Meet for the Master's Use," was given by Brother Blackburn. This brought to an end a most helpful and edifying convention, which sent us on our way rejoicing, better prepared to meet the various experiences of life, and clad in the panoply of God, to continue the great battle for the truth.

David and Goliath

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played such sweet music before him; nor did the lad tell him who he was. But the king said to the young man, 'You are not able to go against this Philistine; for you are but a boy, while he has been a man of war from his youth up.' David thoughtfully replied: 'One day I was keeping watch over the sheep; and there came a lion, and then a bear, to destroy the flock; and I slew them both. Thy servant slew the lion and the bear, O king; and this Philistine shall be as one of them, seeing that he has defied the armies of the living God.'

"Saul was impressed with his earnestness, and

finally told him to go. And David went down to the brook and chose five smooth pebbles, and put them in his shepherd's bag; then he went forth to meet the Philistine champion.

"When the Philistine giant saw the lad, he called to him and said, 'Am I a dog that you come against me with a mere staff?' And he cursed David by the Philistine gods.

"But David replied to him, 'You come against me with a sword and a spear and a shield, but I come against you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will smite you, and will take your head from you. And all the assembly shall know that the Lord saves not with the sword and the spear; for the battle is the Lord's, and he will give you into our hands.'

"Then David ran toward the giant; and as he did so he took a stone from his bag, placed it in his sling and slung it forth; and it struck the giant on his unprotected forehead, and sank in; and the giant fell upon his face to the earth. Then David went forth and cut off his head.

"Now when the Philistines saw that their champion was dead, they fled. But the Israelites pursued after them and killed many of them; and thus, because of David, the victory was won for the army of Israel.

"Meanwhile David took the head of the giant Goliath and brought it as a trophy to King Saul. Then Prince Jonathan, the son of Saul, gave David his fine princely robe, and also his bow, his sword, and his girdle. And from then on he and David became very close friends.

"King Saul was greatly pleased, and there was great rejoicing in Israel; because David had done what no one else among them could do. He had slain the mighty champion of the Philistine host; and this brave deed had been done in the strength of the Lord, because of his abiding faith in God. Thus it was that the youthful David, the hero of this wonderful exploit, was suddenly raised to great honor in the land. At another time I will tell you how he later became king of Israel in Saul's stead."

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iakim, Jehoiachin, (also called Jehoniah and Coniah), and Zedekiah. To the last of these the Lord said: "Thou profane and wicked prince of Israel, whose day is coming, when iniquity shall have an end: Thus saith the Lord God, Remove the diadem, take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is, and I will give it to Him."—Szek. 21: 25-27.

So God decreed that the blessings to flow out through the divine

Kingdom should not come through Solomon and his line, but through another branch of the house of David, even the humble family of Nathan. Mary, the mother of Jesus, gave expression to this thought, when she said, "He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away." The genealogy of the man Jesus is traceable back to David through Nathan—the line of Solomon having been set aside.

In His dealings with Israel the Lord carried out the principle,

"Them that honor Me I will honor." We find this exemplified in the cases of Daniel, Joseph, Moses and others of that time. Those who today honor God by humbly and faithfully obeying Him will in due time receive great honor and glory in His Kingdom.

QUESTIONS:

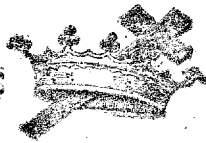
What were the sins for which God punished Solomon and his line?

What took place after the death of Solomon?

Who was the last king of Judah? And what did the Lord say to him?

In regard to honoring the Lord, what principle does God follow?

Why is God about to set aside the kingdoms of the world today?



"Wist ye not that I must be
about my Father's business?"

Luke 2: 49

What can be better for every child of
God than to be about his Heavenly
Father's business?